Conſideration of the Deprived and Silenced Miniſters Arguments, for their Reſtitution to the vſe and liberty of their Miniſterie;

Exhibited in their late Supplication, vnto the Honorable States aſſembled in this preſent Parliament.

By Gabriel Powel.

Genes. 13. 8.

Let there be no ſtrife, I pray thee, betweene thee and me, for we are Brethren.

AT LONDON
Printed by G. Eld, for Thomas Adams.
1606.

A

Consideration of

the Deprived and Silenced Mi-

nisters Arguments, for their Re-

stitution to the Liberty of

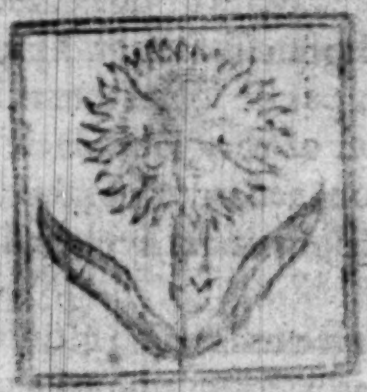
their Ministeries;

Exhibited in their late Supplica-

tion to the Honourable States

assembled in this present Parliament.

By Calvin Pond.



AT LONDON

Printed by G. Eld, for T. Bennet. 1606.

To the Right Honorable, the Lords Spirituall and Temporall, the Knights, Citizens and Burgesses of the high Court of Parliament.

Hereas the *Solon*, or rather the *Salomon* of this age and Monarchie, our most gracious and peereleſſe Soueraigne, hath according vnto his ſingular wiſdome and ſinceritie of heart, by all good means, laboured the Reformation, as of all his Subiects in generall, which refuſe to ſerue GOD with vs, in ſuch holy exerciſes of Religion, as are already eſtabliſhed amongſt vs, ſo eſpecially of ſuch our Brethren in the Miniſterie, as emulating forraine Noveltie, refuſe to conforme themſelues vnto the ancient approued diſcipline and ceremonies of our Church: whom therefore his Highneſſe ſought the more earneſtlie to reclaime, (as he loued them dearlieſt) by ſome correction of their obſtinacie, by Silence and Deprivation, according to the laudable cuſtome and ſanctions of the Eccleſiaſticall Courts in this behalfe.

Now (Right Reuerend and Honorable) there are which greatly complaine of this moderate Severitie, and both vnfitly and vndutifully terme it by the moſt hatefull and odious names of *Oppreſſion* and *Crueltie*; which they do as well in their priuate talke, in their publike Sermons and wri-

writings, as also in a late Supplicatorie Pamphlet directed vnto your graue Wisdomes, wherein the Author is not affraide *to perswade and prouoke* your Honourable Court (these are his owne words) to intercede with his Maiestie, that he would compell the Reuerend Prelates of this Church, to surcease their rigorous and cruell dealing, who haue soberly and temperately carried themselues in the execution of such Decrees and Sentences vpon them, as their obstinate Superstition had worthily made them subiect vnto. By which boldnesse he taketh occasion so to complaine and crie out, as if the Gospell of CHRIST IESVS were banished out of this Kingdome, GODS worship prophanely adulterated, and our whole Ministerie strangely corrupted, to the eternall perdition and destruction of many thousand Soules. Which grieuous complainte, seeing it cannot be vnknowne to any that liue within these Dominions, to be vtterly vniust & vntrue, I can but wonder with what face he could once dare to present it to the most Reuerend Senate of your most Honorable and iudicious Court. For howsoeuer hee might perswade himselfe, that some preiudicate persons would affect his cause, and embrace his accusations; yet could he neuer haue the least hope, so to abuse your Wisdomes, who of your owne knowledge are able to conuince him of malepert Sycophancie, and manifest vntruth. Notwithstanding all which, this Author fearing no rebuke or shame for his vnconscionable dealing (as speaking from Cimmerian darke-

nesse

neſſe by concealing his name) is emboldened to offer it even vnto your Honors, *to prouoke* you to become Suppliants and Suiters vnto his excellent Maieſty in behalfe of their cauſe, or elſe (at lẽgth) to Determine of it your ſelues, *before you diſſolue your meeting.*

This Diſcourſe (ſuch as it is) I was commanded (by ſome in auctoritie) to peruſe, & briefly to refute: which I confeſſe at firſt I was very vnwilling to take vpon me; notwithſtanding, I ſaw the great aduantage I ſhould haue of my Bretherẽ, in the defence and maintenance of a moſt iuſt and holy Quarell. For (beſides that I was exceeding loath to intermedle in theſe domeſticall Controuerſies, and indeed as *Abram* ſaid vnto *Lot*; (*Gen.* 13.8.) Why ſhould there be ſtrife betweene them and vs, *for we are Brethren?*) I ſaw many excellent witts ſit quietly at their ſtudies, being better furniſhed and more able to deale in theſe caſes then my ſelfe, who come ſo farre behinde them in all ſufficiencie for this purpoſe. And ſpecially, waighing my owne weakneſſe, I iuſtly feared to practiſe this kinde of pleading in ſo high a Court, and before ſuch Iudges, whoſe wiſedomes can ſo eaſily diſcerne any which come before them. But on the other ſide, when I had throughly weighed the equitie of the Cauſe, the quality of my Vocation, the neceſſitie of the Church; and the dutie of obeying the Auctoritie, whereby I haue beene employed this taske, I preſently reſolued with my ſelfe, to ſtand in the gap and breach betweene our Brethren and vs; and according to my poore a-

bilitie,

abilitie, to performe a seruice so iust, holy, dutifull and necessarie; albeit I knew my Brethrens affections to be somewhat vnkinde, and their pens foule and shameleſſe. But seeing it lieth not in our power to make them modeſt and peaceable, and that we are called to serue God and his Church, which we are bound to do in good and euill report, in honour and dishonour, in wealth & wo, in life and death, I willingly forgiue them any iniurie that may be done vnto me for this cause, and pray our Heauenly Father, that of his infinite mercie and loue in Iesus Christ, he will not impute it vnto them.

So being satisfied of all scruples concerning this matter, and knowing no sufficient cause to the contrary, or other impediment to stay my course, I haue not withdrawne my selfe, no not for the estimation and reuerence I must needs haue of the graue iudgement of your Honours, which I saw I could not escape, but haue deemed this Defence to be my most bounden dutie to almighty God, to his excellent Maiestie, to your honourable Court, and to this whole Church & State. Wherefore I haue presumed by your Honourable leaue and fauour, to maintaine against this Plaintiffe, to my small power, the glory of God, in the iust defence of his Church, and the honour of the reuerend Prelates in their most lawfull proceedings against such, as by their schisme and faction, disturbe the quietneſſe both of our Church and common-weale.

Thus having in all submiſſion and humilitie, rendred

rendred some reason of this my doing vnto your high and honorable Court, I come now to some issue with many outrageous mouthes deeming but that your Honors, according vnto your rare Wisedome and speciall loue vnto Iustice, as you do in all other Causes depending among brethren, so in this, will giue equall hearing vnto both parties, and (without partiality and preiudicate affection) will iudge *righteous Iudgement*, that is, simplie & absolutely according vnto the trueth.

The Title of the Supplication.

Certaine Arguments to perswade and prouoke the most honorable and high court of Parliament now assembled, and also all other in any high authority, or in any grace, and credit with them that are in high authority, to promote and aduance the sincere Ministery of the Gospell; as also Zealously to speake for the Ministers thereof now Degraded, Deprived, Silenced, or Admonished; or afterward like to be called into question, for Subscription, Ceremonies, strict obseruation of the booke of common prayer, or for other conformity.

Them that honor me I will honor, and they that despise me, shall be despised. 1. *Sam.* 2. 30.

He that is not with me, is against me: and he that gathereth not with me, scattereth. *Matth.* 12. 30.

Therefore

Watch yee: stand fast in the faith: quit you like men, and be strong. 1. *Cor.* 16. 13.

a) What here is pretended to the Reader in generall, is indeed specially intended and directed vnto the Parliament: as appeareth towards the latter end of this first Paragraph.

b) This presence vnto the Christian Reader, is because they wold not seeme to be petitioners vnto the Parliament.

c) The Suppliants make the profession of the Gospell & all Religion, to consist in refusing cap, surplice, crosse, &c Great crie, little wooll.

d) As if his Maiesty wold be displeased, if any promoted a religious or honest cause. A malepert & presumptuous (if not disloyall) Censure.

To the Christian Reader, Honorable, Worshipfull &c.

TOuching these arguments following, my humble petition to the b Christian reader (of whatsoever sort and condition) is this, that they may not be taken as proceeding from one suspecting any religious Noble man or Gentleman of the Parliament house, but rather from one as with all thanks to God, acknowledging the godly forwardnesse of many in both houses, so also earnestly desiring to quicken the zeale of the best, and to provoke all other, to take the cause heere handled to heart; not onely as the cause of poore distressed men, but as the cause of God; yea to accompt it also the c maine cause of the whole land, of your selues and all your posteritie, and therefore to preferre the same (according to the dayly most godly prayer of your selues, in your house of Parliament) before al other causes whatsoever, either concerning any particular persons or the whole common wealth.

Whereas I haue perswaded them to whom I haue directed these reasons, to vse all meanes they may for the doing of any good; I desire that my wordes may not be vncharitablie construed, of any other meanes then such, as are sutable to the cause, viz. of good honest, lawfull, peaceable and agreeable to every mans calling. The like charitable construction I craue of any other wordes, which some perhaps may maliciously wrest against my selfe and the cause.

Whereas also some may seeme to pretend feare of his most excellent Maiesties d displeasure to hinder

their

their zeale and courage (which I interpret to proceed from dishonourable (if not disloyall) it is no good reason to feare the displeasure of a Prince, who besides his owne Christian education from his infancy, hath a long time publikly given so many worthy testimonies of his pietie and godlinesse. Loue thinketh no euill of any, much lesse of such a Christian Prince. It is he that couereth all, and hopeth all of euery brother, much more of a religious King. It is the glory of a King not only to finde out the secrets of others, but also sometime to conceale his own. Therefore it is not meete by priuate words or deedes, (whereof sometime there may bee a deepe reason) alwaies to iudge of the mind. Iehu pretended one thing (when he proclaimed a sacrifice for Baal) but hee intended another. Ioseph a long time deale roughly (both in word and deede) with his brethren yet in the end he shewed himselfe most louing and kinde vnto them. Our Saviour (for the triall of the woman of Canaan) seemed a long time to repel her sute for her daughter first by silence, by a sharpe reprehension of his disciples petitioning in her behalfe: and 3. by a more sharp answer to her selfe. At the last notwithstanding, he did most graciously open the treasures of his rich compassion towards her, and sent her away with abundant comfort. Constantius the Father of Constantine the Great (as Eusebius reporteth, lib. 1. de vita Constantini, cap. 12.) at his first entrance into the Empire, made solemne proclamation, that all which serued him in his court, should either worship Deuills, (after the manner of the Heathen) or giue ouer their places of dignity and honour, and so to be banished from his court.

If euery one reuerence all his publike pretences, he deceiueth if the Suppliants deeme not his Maiestie to haue forsaken his first loue and to haue reuolted from Religion, at least in shew for a time.

A malicious vncharitable, & vnchristian allegation, to be applied vnto the whole State (that loyally obey his Maiestie) especially his Nobles, and Seruants. See the Answer.

but by his prouidence (where he had tryed them that were faithfull) then (to the farre greater honour of his Princely wisdome and piety, than if he had plainely and simply (as they first professed the Christian religion) detected those that had reuolted from God, and rebuked them with most Princely and religious rebuke, saying, That they were Traytors to GOD, and vnworthy the seruice of an Emperour. For how (quoth he) can they keepe faith vnviolate towards the Emperour, which are manifestly conuinced to be vnfaithfull to the most excellent and mighty God.

On the contrarie, those that for conscience had forsake their places, and vndergone ouer their honors, he most highly graced, as those that would be faithfull to the Emperour, because they had beene so vnto God: yea, he pronounced them worthy to be reckoned among the chiefe and principall friends of the Emperour, and to be worthily much more esteemed then Treasuryes full of great riches. *Therefore also he preferred some of them to speciall attendance vpon his owne person, and other some hee aduanced to the chiefe gouernement of the Empire vnder himselfe.*

I leaue the [a] *application of these things. Onely I wish such consideration of them, that men may not beerish (vpon any supposed apparences) to iudge Christian Princes, especially who in former times haue many wayes testified their sincere religion: yea I wish lesse censuring* [b] *of them, and more earnest praying for them* in secret, before him that seeth in secret and hath promised to reward openly: yea as *Dauid*

blessed

g) For if they had particularly applyed these things, their malice had bin the more manifest.

h) No bolder and securer censurers of all forts and degrees of men vnder the cope of heauen, then these singular and selfe conceipted Refractaries.

blessed the Lord God of Israell, and the counsell of *Abigail*, and *Abigail* her selfe, for keeping him from sheading innocent blood, 1. *Sam.* 25. 32. &c. *so (to omit what* i *thankes you may haue from his excellent Maiesty) who also knoweth, how euen they, that for the present do most resist the matters hereafter pleaded for, will in the end blesse God and your counsell, and your selues, for staying them from their proceeding in their hard courses against* k *the ministery of the Gospell, and the saluation of the people depending thereupon.*

Finally, albeit I could haue added many other arguments to these that I haue here written for the further whetting of the zeale of those to whom these causes principally appertaine; yet seeing these doe arise to such a l *quantity: I thought it best to spare the further paynes of my selfe, and of the reader: hoping that these which I haue written, shall be sufficient so to kindle the zeale of them that loue the Lord Iesus and his trueth,* that they shalbe so full of matter (*as* m Elihu *speaketh of himselfe*) Iob. 32. 19. that their spirit within them, shall compell them, and that their bellies shall be as the wine which hath no vent, and like the new bottels that burst, that so they may speake to take breath, and open their lips, for answer of them (*if any such do shew themselues*) *that do oppugne, or shall oppugne the sincere ministery of the Gospell. In which hope* I commend them to God, and to the word of his Grace.

i) How prodigall they are of the Kings thankes!

k) An euident slander of the State: as if notorious & manifest Schisme were the *Ministery of the Gospell.*

l) Is a triobolar Pamphlet such a huge *quantity* or volume? It might seeme the pen-man of this Supplication was the worthy Author of many of the late two leaued Libels.

m) Such presumptuous & selfe conceipted *Elihues* are these malcontent Ministers, who take vpon them to instruct such as be wiser then themselues. *Vide Gregorium hunc locum.*

IN the Preface, by way of Anticipation, the Authors of this Supplication labour to expresse their meaning more plainely, and to cleare some wordes and phrases, which otherwise might seeme subiect to misinterpretation, and (as they speake) to *vncharitable construction*: which cautelous dealing verily is most necessarie in this carping age, wherein the common Aduersarie, to couer his own shame for his rebellious and traiterous Positions and Practises, lieth houering in the winde, ready to catch at any thing that may aduantage himselfe, and preiudice our cause.

Of the obedience of Precisians towards their Prince.

And surely for my own part, I am so farre from taking any exception against my Brethren in this kinde, that I verily thinke, that all wee professing the Gospell within this kingdome of England, howsoeuer some haue foolishly made a breach & diuision amongst vs, about Crosse, Surplice, &c. doe as hartily and faithfully loue, & as dutifully affect and imbrace our Prince or King (yea of whatsoeuer Religion) and are as ready and willing to defend his Person and Honour against all aduersarie power or treacherous attempts whatsoeuer, as any other people or nation vnder the sunne.

Wherefore, as I cannot allow the opinion of such as giue out, that these our factious Brethren, *are as dangerous enemies vnto the State, as the Papistes*, those Antichristian and bloody Traytours, that

that neuer are faithfull vnto any, but vnto the Pope and the Diuell: So I cannot but worthily commend that memorable apothegme of that reuerend and learned Prelate *Doctor Elmer* of happy memory, sometimes L. Byshop of London, who when this question was debated in his hearing, gravely answered. *If I were in the company but of one Papist, I might iustly feare the losse of my life, but being amongst ten thousand Precisians well might I be affrayde of my Byshoprike, but neuer of my throate.* And againe, *The one would eat my coate, and the other my throate.*

An Apothegme of Bishop Elmer.

Neither doe I speake this, absolutely to free such as be Refractarie among vs, from all disobedience vnto Magistrates, but onely from suspicion of Treason and Rebellion. For otherwise it cannot be denied, but that presumptuously and wilfully they contend with the Magistrate, impugning his authoritie in things indifferent, and soueraigntie in Ecclesiastical causes (though not in the same sense and degree as the Papistes do) and also that they make a faction and manifest Schisme in the Church of GOD: which all of them do for carnall respectes: some because they knowe not otherwise howe to be maintayned but by depending vpon that faction, some to gratifie their Benefactors and Patrons, and to please their Friends, some for discontentment and want of preferment, some for giddinesse of innouation, some for pride of heart and self-loue, some for hatred of order and restraint of their libertie, some still to retaine the opinion of constancy

That Precisians are Schismaticall and turbulent.

And why.

fancy in perseuering singular, and others of more ignorance: which yet is wilful and affected, seeing they will not learne the State of the Controuersie which they are bound to know, and therefore cannot be excused.

But two things specially may be iustly censured and taxed in this Preface: whereof the first is, that herein they haue quite altered the state of the question in controuersie, betweene vs: which surely argueth a desperate diffidence to preuaile in their suite, by declining the *merites*, or speciall matter of difference: For, whereas it is confessed by themselues, aswell in the very Title, as afterwards in the Booke it selfe *Arg. 16. & Arg. 28.* that the whole controuersie betweene vs is, but about *Subscription, Ceremonies, the strict obseruation of the booke of Common Prayer, and other Conformitie* vnto the Discipline and order of our Church (for this I take to bee their meaning) which are but matters of indifferency and of small moment in themselues: Now they seeme to accompt it, forsooth, *the Cause of GOD, the Ministerie of the Gospell, the saluation of the people, the maine cause of the land, of all the States* of this kingdome *and all their posteritie*; and such a cause, as is *to be preferred before al other causes whatsoeuer, either concerning any particular persons, or the whole Commonwealth*: as if all Religion and Pietie depended vpon refusing of Crosse & Surplice, and such other accidentall circumstances.

The Latter is, that they boldly, presumptuously and vndutifully censure his Maiestie, for coldenesse in Religion, in relinquishing his former profession

profession, or at least for deepe dissembling intersming to pretend one thing, & to intend another: as if he had bin trained vp & taught in the Iesuits schooles, to Equivocate: (which fault, would God, some of their factiō & followers did so little practise, as his Highnes abhors it.) Whereas his Highnesse religious heart is euidently and easily discerned, to be fully seasoned with true pietie and deuotion, aswell by his present sincere profession of the Gospell, and vntained loue vnto the Ministers thereof, as also by daily effects of faith and a good conscience, which as sweete smelling fruites do liuely demonstrate the goodnesse and excellencie of the tree. But I referre the further consideration of this point vnto your graue wisedomes: onely it suffiseth me to haue detected the license of their raving pens, the restraint of which furie, specially belongeth vnto your Honourable & iudicious Court. Which (questionles) your Honours will the rather performe, considering what an vnchristian conceipt they haue aswell of your Honourable Assemblie, as also of all other his Maiesties loving Subiects and Seruants, who loyally obey him & serue the Lord of Hostes, according vnto the Religion established; as is manifest by their instance and allegation of that example of the Emperour *Constantius* his Nobles, who became Idolaters and Atheists, to curry fauour with the Emperour: as also because afterwards, *in the 8. Argument*, they boldly censure your Honours, as *not regarding the Church, nor the cause of God*, faining moreouer, how *GOD and his sonne*

CHRIST IESVS stand, as it were, at your Parliament House dore knocking, and craving to be let in; insinuating thereby, that GOD is not President of your honorable Assemblie, and that all your godly and Religious Acts haue beene hetherto decreed and concluded, I know not by what spirit. Now let vs examine their Arguments.

Certaine Arguments to prouoke this present high Court of Parliament to zeale, for the Ministers now silenced.

ANSWER.

THe maine Proposition of this Supplication is this, *All the Nobles and States assembled in the present Court of Parliament, are bound, zealously to speake for the Ministers now degraded, depriued, silenced, or admonished, or afterward like to be called into question, for Subscription, Ceremonies, strict obseruation of the Booke of Cõmon Prater, or for other Conformity.* This Propositiõ being laid down almost in so many words, both in the generall title of the Booke, and also in the 16. & 18. *Arg.* the Suppliants labour to proue by XIIX. sundrie Reasons, all which, albeit they be Common Arguments (excepting one or two) and may be vrged for Poperie, or any other Heresie what soeuer, which the learned know to be an intolerable fault in a Scholler, & were a sufficient answer vnto them all; yet we will examine thẽ seuerally.

1. ARGVMENT.

FOr the ground of all that followeth (to a omit without long discourse that principall point that the

a) That is but iustly omitted that can make nothing to the purpose.

Gospell

Gospell is the power of God vnto saluation (as that which I hope is doubted of none:) It is to be considered that the Ministers in particular aboue mentioned, are the [b] Ministers of Christ, sent by God, and in grace & favor with God. That is [a] evident. 1. [d] By the hatred of all sorts of the wicked and vngodly men, Papists, Atheists, & Carnall Gospellers, in speciall manner against them. If yee were of the world (saith our Sauiour,) the world would loue his owne, but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Ioh. 15. 19. 2. By their vnblameable life in all other things, the matter onely of Conformity excepted. This hath bin and daily is acknowledged by [e] those that are Iudges against them for the said Conformity: and albeit contempt, singularity and ambition be obiected vnto them, yet how vniustly this is obiected, doth [g] evidently appeare by the manifold reproches, the great molestations, losse of liuing, to the vndoing of themselues, their wiues & Children, and many other wrongs, iniuries, and indignities which they haue suffred and dayly doe suffer. 3. As by their [h] gifts wherewith they are furnished for their callings, and by their paines and diligence accordingly in their callings, so especially by the blessing of GOD vpon [i] their said paines and diligence in the knowledge and obedience of the people, in such places where they liue, and in the mutuall loue and peace of such people

C 2

f) So he doth also, which (I hope) the Supplicants will not deny.

g) They might haue spared labour in proouing what we never denied. And yet their proofes are such, that they proue not their matter.

d) Palpable ignorance. Many lay-men are 1. hated of the world, 2. lead an vnblameable life, and 3. haue sufficient gifts. Ergo, They are Ministers of Christ, sent by God, &c. Inconsequent. Absurd.

e) They haue all neighbours that commend themselues. But I could wish they were such indeed: albeit they are generally noted to be great teachers and

practisers of vsury. f) Why do not you name them? g) All this euidence can make but a coniecture, & that (scarce probable, seeing many Heretiques, Papists, &c. haue suffred more then all this comes to, for their heresie & superstition. h) As we enuie not their gifts, so we commend their paines, & wish that they had not put their hands to the plough and looked back, &c. i) It seemes they fauour the doctrine De opere operantis: especially waighing the latter part of this pharisaicall comparison.

people among them selues: whereas in other places men, for the most parte, are [b] ignorant of all duty to God and man, and therefore prophane, irreligious, contentious, and apt to sedition and rebellion, as all experience teacheth vs. This argument iustifieth their [b] calling. For howe could they so preach to such effectes of knowledge, [c] Godlinesse, loyalty, peace and loue, except they were sent, Rom. 10.15. That which the Apostle saith to the Corinthians in the like behalfe touching his Apostleship, may also be said in this touching the ministery and calling of these men vnto those people where they are, and among whome the Lord hath so blessed their ministeriall labours, Are ye not my worke in the Lord? If I be not an Apostle to other, yet doubtles I am vnto you: for ye are the seale of my Apostleship in the Lord. 1. Cor. 9. 1.2. *And Againe*, ye are our Epistle written in our heartes, which is vnderstood & read of all men, in that ye are manifested to be the Epistle of Christ, ministred by vs, & written not with inke, but with the spirit of the lyuing God, not in tables of stone, but in fleshly tables of the heart. 2. Cor. 3. 2.3.

Sith it is so: not to speake & put forth your selues in behalf of these men, is to spare speach and paines for [d] *God himselfe & for Christ Iesus.* Ex. 16.2. 1. Sam. 8. 7. Lu. 10.16. *If they are said to deny bodily food, apparrel & lodging vnto Christ himself, that deny these things to the least of his elect*, Math. 25.40. *May not they much more be said, to spare speech and paines for Christ, that spare their speech & paines for the euerlasting* [e] *saluation of many thousand soules? Yea this cannot be denied, sith all the* [f] *Godly* haue put on the Lord

a) They commend themselues by disgracing others. A lying and malicious censure.

b) It is not their calling, but innouation and schisme that is blamed.

c) The Refractarie faction haue no great cause to brag of these effects in themselues.

d) As if the Refractarie Ministers Superstition and schisme were Gods cause.

e) As if the kingdome of heauen consisted in meate, drinke or other outward thing. Grosse impudency, or blinde ignorance.

f) They spare speech for Christ. Why before? Because the Godly haue put on the Lord Iesus &c. A ridiculous conclusion.

Lord Iesus, Gal. 3.25. And are flesh of his flesh & bone of his bones Ephes. 5.30.

Finally, let this argument the more prevaile with all men, in regard of al that Christ Iesus (whose cause this is (a shewed to be) hath suffered and done for us.

a) Where, when, and by whom?

Resolution of the 1. Argument.

The Refractary Ministers are the Ministers of Christ sent by God, and in grace & favor with God. Not to speake for them, is to spare speech, for God himselfe, for Christ Iesus (Ex. 16.2.1. Sa. 8.7. Lu. 10.16.) & for the everlasting salvation of many thousand soules.

Ergo *The Honorable and high Court of Parliament ought to intercede with his Maiestie for them.*

ANSWER.

I. *To the Antecedent.*

WE willingly grant that the Refractary Ministers are indeed *the Ministers of Christ* in the ministration of his Gospel, neither is their calling brought in question: & we hope also that they are *sent by GOD, & in grace and favor with GOD.* Yet must they remember, that their Sanctification being in part, they have but their measure of giftes & graces: for *our knowledge is but in part*, as the Apostle testifieth; & therefore that they may be ignorant & overseene in some things, wherein they ought not to flatter themselves, but by al meanes labour to come to understanding, that they may attaine vnto the knowledge of the trueth. 1.

2. It is true also, that *not to speake and take paines for the Ministers of the Gospell*, for such things

things as properly belong vnto their Ministerie, or are requisite vnto the performance thereof, is *to spare speech for GOD, and for Iesus Christ*, according vnto the places quoted in the Argument, and also *to hinder the salvation of Gods people.*

3. The Errour is Μετάβασις εἰς ἄλλο γένος. This is not the Refractary Ministers case: wherefore I answere

II. To the Consequence.

1. If the Suppliants had prayed your High Court of Parliament to intreate in their behalfe for matters which had necessarily concerned *the Gospel of Christ*, or their *Ministerie thereof*, or *the Salvation of many thousand Soules*, then had your Honorable Assemblie some reason to mediate for them: But seeing it is but onely to free them from the *Crosse* and *Surpliee*, and such other laudable *ceremonies* of our Church, commanded for order and decencie sake, which may well stand with the purity of the Gospell, seeing *the kingdome of heauen standes not in meate and drinke. &c.* Then haue these importunate Suppliants greater reason patiently to beare that burden in the diligent applying their vocation and calling, then to trouble your Wisdomes with such petty and small matters.

2. The Errour is two fold. 1. Ἔλεγχος παρὰ τὸ πρός τι ἀπλῶς λεγόμενον. 2. παρὰ τὸ ἐπὶ μέρους.

II. ARGVMENT.

a) An absurde Paradoxe.

IT *is also to be considered that the ministery of the Gospell, is not onely for earthly men, but also for heauenly Angels. Therefore as the Cherubins were com-*

commaunded to be set with their faces towards the Mercy seate. Exod. 25. 20. as looking and listening after the Oracles of God that should be giuen from the mercy seate to the Church. So it is not onely somewhat obscurely said concerning those things that are shewed by them that preach the Gospell by the holy Ghost, that the Angels doe [b] desire to behold the saide things, 1. Pet. 1. 12. But least any man should thinke that to be vnderstood onely of the accomplishing of the matters preached in the small, and perfect salvation of the elect and whole Church, it is also plainely and most perspicuously written, that one chiefe ende, purpose, and intent of preaching the said Gospell, and the vnsearchable riches of Christ in the Gospell contained, and of making cleere vnto all men the fellowship of the mistery of the Gospell, was this, that now vnto principalities and powers in heavenly places, (that is vnto Angels) might be knowne by the Church (not the great salvation of the Lord) but the manifolde wisdome of God. Ephes. 3. 10.

To speake therefore for the Gospell, and for the sincere ministery & Ministers therof, is to speake not only for [c] God, but also for the Angels. To spare speaking and other paines taking for the [d] Gospell and sincere ministery therof, is to spare speaking and taking paines for God himselfe & for his blessed Angels: and so consequently, to provoke both the Lord himselfe of heaven and earth, and also the whole host and army of heaven against vs. For, what else may bee hoped for where there will not so much as earnest words bee spoken for God, or for his Angels?

b) What consequence is this? The Angels desire to see into the secrets of our Redemption. Ergo. The Ministerie of the Gospell is prepared for them. A bacculo ad angulum.

c) But to speake in a schismaticall cause, is to speake neither for God nor for Angels.

d) Their contention with vs is neither about the Gospell, nor the sincere Ministerie therof.

Reso-

Resolution of the 2. Argument.

The Ministerie of the Gospell is not onely for earthly men, but also for heauenly Angels. To speake for the Ministrie and Ministers thereof, is to speake not onely for GOD, but also for the Angels.

Ergo *The high Court of Parliament is bound, to plead for the Ministers: otherwise by sparing speech, they shall prouoke both the Lord himselfe, and also the whole hoste and armie of heauen against them.*

ANSWER.

1. *To the Antecedent.*

1. THat the *Ministerie of the Gospell is for Angels*, is an ambiguous & perplexed speech. and sauours of a Paradoxe. For how will the Suppliants vnderstand this saying? Is the Ministerie of the Gospell, so ordained for Angels, that they should be Ministers thereof? Vnpossible. Is the Ministerie ordained to conuert them, and to preach repentance vnto them? Absurd. Seeing they never sinned. Or is it because thereby they might learne and know the Wisedome of God? But so do they also by all other the creatures and actions of God.

2. What can this make for the Suppliants? The Controuersie betweene them and vs, is not concerning the *Ministerie of the Gospell*, but touching a few petrie accidentall circumstances: for which, if any man forsake the necessarie function of his Ministerie and calling, he hath the more to answer for.

3. Every man is bound to promote the *Ministery*

of

of the Gospell to his power, and also to helpe and further a Ministerthereof, as he is a Ministerr, not as he is in error, or carried away with faction.

4. The Errour is ψευδολογία *in Theologia*. Also, Μετάβασις εἰς ἄλλο γένος.

II. *To the Consequence.*

1. It doth not follow, that because the wise and iudicious assemblie of Parliament iustly refuse to intermeddle in the quarell of Schismaticall Ministers, farther then to admonish them to desist from their singularity and turbulent dealing, that therefore they shall prouoke the Lord of Hostes and all the Angels and Saints in heauen against them. But rather it followeth on the contrary.

2. If that Honourable Court should take part with Schismatikes, and intercede for them, to detaine both them and the people still in faction and error, then certainly they should prouoke the wrath of God, and the whole host of heauen against them. *Psal.* 50.17.18.&c.

3. The Errour is Ἔλεγχος παρὰ τὸ ἐπόμενον.

III. ARGVMENT.

AS Ioseph *hauing interpreted the dreame of* Pharaoh *his chiefe Butler, touching his reconciliation againe to the grace of* Pharaoh, *and the recouery of his former place of honourable seruice before Pharaoh*, desired him to hace him in eemēbrance, when he should be reconciled and restored, Gen. 40.41.

a) This & the most part of the subsequēt Argumēts are grounded vpon a false principle, to wit, that the Refractary Ministers quarell against the *people.&c.*

Church of England, is the *Ministery of the Gospel*, the *Saluation of* Whereas indeed all the contencion is about Crosse, Surplice, and some other in different Ceremonies & Actions in the Church. And all these Argumēts do make specially against thē, seeing they be onely disturbers of the sincere professiō of the Gospell & worke of the Ministery, yea seeing they forsake their calling & moue so great contentions and brawles about so small matters.

40.41. *So it is recorded by the holy Ghost, and acknowledged by the said Butler* as a great fault, that he had not remembred *Ioseph* but forgotten him. Gen.40.23.& 41.9. *If it were so great a fault in* Pharao *his butler not to remember and speake for one* Ioseph, *that had interpreted one dreame touching his reconcilement to a mortall Prince, and the recouery of an earthly preferment, (neyther of which notwithstanding he knew not how long he should enioy, at the most he could not enioy them any longer then during onely naturall life) how great then is the fault of all those that neglect to speake for many ministers of the Gospell, that haue not once, but often, and dayly interpreted many mysteries of God, touching their reconciliation with God himselfe and their euerlasting aduancement* in heauenly places. Ephes.2.6. To walke in white with Christ Iesus, yea to sit also with him in his throne, as he himselfe sitteth in the throne of his Father? Apoc.3.5.& 21. *Yea verily, as the fault of the* Butler *was the lesse, because being enlarged, he had none to remember him of that duty. So the fault of those shalbe the greater, that haue many* [b] *dayly to put them in mind thereof, and to prouoke them thereunto, and yet for all that doe hold their peace.*

b) Would God they were half so diligent in a good cause as they are importunate to sow schisme & sedition amongst Bretheren. But they deserue small cõmendation and thankes of any good Christian for their importunity and earnestnesse herein.

Resolution of the 3. Argument.

It is a sinne not to recompence a good turne receiued.
Ergo. *The refractary Ministers are to be regarded & spoken for.*

ANSWER.

1. It is true: good deedes must be rewarded, specially

cially the Ministers faithfull labours. The Apostle saith (1. Cor. 9. 11. *If we haue sowen vnto you spirituall things, is it a great thing &c.*

2. But in that the Refractary Ministers haue *looked backe*, and withdrawne their hands from the plough. *Luk.* 9. 62. making a manifest schisme and disturbing the peace of the Church, this deserueth no recompence.

3. The errour is Ἔλεγχε παρὰ τὸ πρόσωπον ἁπλῶς λεγόμενον. And παρὰ τὸ ἐπόμενον.

IV. ARGVMENT.

THe whole Armie of Israell spake with great courage in behalfe of Ionathan *thus*, Shall *Ionathan* dye who hath mightely deliuered Israel? God forbid. As the Lord liueth, there shall not one hayre of his head fall to the ground, for hee hath wrought with God this day. 1. Sam. 14. 45. *Were this common people that liued vnder the Lawe, and which had not had so plentifull and cleare instruction as is now reuealed by the Gospel: were this common people (I say) so zealous for Ionathan in regard onely of a bodily deliuerance, from bodily enimies, whereof he had not beene the Author, but onely an instrument of God: and shall not this high Court of Parliament now assembled, being the chiefe flower of this whole Realme of England and representing the whole Realme, bee zealous and earnest for many whom God hath vsed as his instruments, and who haue wrought with God, and daily would so worke with God (if they may haue liberty) for the spirituall deliuerance of many thousands frō spirituall enimies,*

a) *Ionathans* case and the Schismatical Ministers is altogether vnlike, *See the Answer.* And the vrging of this *zeale*, hauing not the like cause, seemes to be very dāgerous But I spare my Brethren.

b) The greater is their sin, whose Superstition & wilful obstinacy hath restrayned their liberty, & made them vnserviceable in the Church.

euen *to turne them from darkenesse to light, & from the power of Satan to God, that they may haue forgiuenes of sinnes, & inheritance among them that are sanctified by faith in Christ, Act.26.18.*

Resolution of the 4. Argument.

Such whom the Lord hath made his instruments, for the spirituall deliuerance of many thousands from spirituall enemies, are to be respected and recompensed.

Ergo. *The Refractary Ministers are to be remembred and restored.*

ANSWER.

1. This Argument is paralell vnto the former, and is there fully answered.

2. The Ministers, in *deliuering thousands from spirituall enemies*, did but their duty, for which they deserue loue of the people and commendation of all men: but they should still haue continued faithfull in their Ministery, and not shamfully haue forsaken their calling.

3. *Ionathans* example, alleadged by the Suppliants, is vnlike vnto the Ministers case. For *Saul* in deepe hypocrisie, had made a rashe vowe, that whosoeuer did *taste any foode &c.* (1. *Sam.*14.24.) should be *accursed, and die the death*, wherefore the people iustly rescued him from the fury of *Saul*. But the actions of our dread Soueraigne are not so exorbitant, they are not rashe and heady, but aduised and iust, intended for vnity and quietnesse in the Church, to preuent and represse phana-

phanaticall giddineſſe, ſchiſme, factions and innouation.

4. The Errours of this Argument, are aſwell the ſame with the former, as alſo οὐχ ὁμοίων πρὸς ὅμοια, in the allegation of an impertinent Example.

V. ARGVMENT.

IT is not to be forgotten, with what courage and good ſucceſſe Nehemiah *ſpake for the materiall Ieruſalem, to* Artaſhaſhta *an heathen and prophane King,* Neh. 2. 2. &c. *as alſo how moſt vertuous and noble* Q. Eſther, *beeing indeed prouoked by poore* Mordecai, *aduentured her ſelfe, to ſpeake to the like conditioned King* Ahaſhuerosh, *in behalfe of the old people of God the Iewes, for preuenting of their bodily bloodſhed, notwithſtanding ſhe had not* beene called vnto the King in thirty dayes before, and notwithſtanding there were a lawe of the King, that whoſoeuer, man or woman ſhould come vnto the King in the inward Court, not called, ſhould die, except ſuch as to whom the King ſhould haue held forth his golden rod. *It is not (I ſay) to be forgotten, but religiouſly to bee remembred, how notwithſtanding the foreſaid danger and her former feare and weakneſſe in that reſpect, yet at the laſt ſhee promiſed* Mordecai *to aduenture her ſelfe, ſaying,* If I periſh, I periſh: *and how alſo after prayer and faſting of her ſelfe & her Maides, and of the reſt of the Iewes in* Shuſhan *for her, ſhee entered to the King and ſpake for her people: and what gracious*

vnsuccesfull he had matcht himself against the power and might of their chiefe aduersary, and this a great grace and fauour with the king. Did these persons so aduenture themselues to speake before such a King, and did the GOD of heauen giue such gracious successe in their attempts? And shall Christian Noblemen and Gentlemen nowe assembled in high Court of Parliament: where they may speake, and other in other places of authority and grace and fauour with christian Princes, feare to speake for the [b] people of God to a christian King, whose education from the Cradle, in all pietie, former raigne and gouernement, and religious profession hitherto do giue better incouragement? God forbid. And far be all such feare & cowardlinesse from all that professe and know the Gospell of Iesus Christ. And if there be any so fearefull and cowardly, let them seriously consider the second worde and message of Mordecai to Ester. Thinke not that thou shalt escape in the Kings house, more then all the Iewes: For if thou holdest thy peace at this time, comfort and deliuerance shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish. Who knoweth whether thou art come to the Kingdome, for such a time. Ester 4. 13. Let them (I say) wisely and in the feare of God consider this message, to prouoke themselues to the more zeale and christian boldnesse, with all humility and modestie. Let them not thinke that they by their greatnesse shall procure a better ministery of the Gospell to themselues and their houses, then other haue.

b) A foule beginning of the Quelling and if the Schisme of a few, were so iust and important a matter, as the deliuery of the whole church of God from intended certaine destruction.

c) These pure Angels of light, forsooth think all the world in darknes besides themselues.

If

If it bee restrayned from them, as it hath beene, they shall not long enioy more liberty thereof then other. Yea, if they at this time and in that place where there is such freedome of speech, hold their peace, and do not with all their gifts and grates of knowledge, wisdome, zeale, compassion modestie, and humilitie, that may be, put forth themselues in furtherance of the [a] sincere ministerie of the Gospell and [b] removing the lets and impediments thereof: surely helpe may come in these things vnto the Church by some other meanes, but let them take heede that the Lord of Hostes call them not to an accompt and otherwhiles for this their fearefulnesse. Further to adde one other example briefely. If fearefull Ioseph of Arimathea went boldly to Pilate and asked the body of Iesus: and if Nicodemus (before as fearefull as the said Ioseph) ioyned with him in the honourable buriall thereof, (when Christ was dead, and the visible state beeing enemies vnto him) had now preuailed and gotten that which long they had laboured for vnto him: yea, when all the Disciples had forsaken him, and some of the chiefest Champions had denyed him, oh him dishonourable with men and inexcusable and vnanswerable before God, shall it bee, that so many hauing learned more of Christ then eyther Ioseph and Nicodemus, or all the Disciples themselues had then learned, and hauing also before boldly professed and promised much for him, and liuing in a Kingdome [c] professing Christ & maintayning his Gospell, [d] vnder a most gracious and reli-

[a] An impudēt vntruth of a false Prophet. They made themselues vncapable of any place in the Ministery.

[b] They meane their Presbitery &c

[c] Note this. These Papists would haue the Bishops remoued, but depriued.

[d] If we professe Christ & maintaine his Gospell what do they plead for then? And wherefore haue they denied it all this while, pretending they labour for nothing but the Gospell & ministery thereof.

religious King, and being in place of freedome of speech, and now alsoe assembled chiefly and principally for that end (for what are all statutes for the Commonwealth, without regard of the Church) howe dishonourable (I say) with men, and howe inexcusable and unanswerable before God and his Sonne Iesus Christ, when he shall come to iudgement, shall it be, that such persons, in such a kingdome, under such a King, in such a place, at such a time, shall not dare to speake for [b] whole Christ Iesus, risen againe from the dead, ascended into the heavens, there sitting in all power, glory and maiesty. Yea finally beeing ready to come to iudge both the quicke and the dead, both men and Angells? Oh therfore, ye that love this Lord Iesus Christ, take heede of such fearefulnesse, yea, feare so to bee afraid of speaking for him, for his Gospell & for his servants.

[b] Lo, now the Disciplinarie crue, for which the Suppliants plead so much is whole Christ I sur | Intollerable Blasphemie.

Resolution of the 5. Argument.

Many spake earnestly, yea, and some have aduentured their liues in behalfe of the Church of God, as Nehemiah, Hester: so also did Ioseph of Arimathea, and Nicodemus for Christs body.

Ergo, So should the high Court of Parliament doe, for the Refractary Ministers, and for whole Christ.

ANSWER.

I. To the Antecedent.

The zeale and courage of such as haue beene earnest, or aduentured their liues and estate in Gods

Gods cause, for defence of his tyrannall tyranny and Church, is certainely much to be commended and imitated (to their vtmost power) of all such as desire to be called and be indeede members of the Church of God. But it would bee wisely considered, that it were rashnesse and foole-hardinesse, for any to adventure hazard, or manifest danger, by intermedling in a friuolous and vnnecessarie quarel, and much more for such cause as can not be iustified by any probable reason. Wherefore I answere

II. To the Consequence.

1. THis Consequence hath no coherence with the Antecedent. For there are great odds betweene these examples proposed and the Reformarie Ministers case.

I. In the time of *Nehemiah*, the Church of the Iewes, having bin long captiuated, was *in great affliction and reproach*, and the *walles of Ierusalem* were *broken downe.* (*Nehem.* 1. 3.) which was not so in the dayes of their fathers. But our Church hauing (by the mercies of God) now long continued in prosperous and flourishing estate, (God be thanked) glorious still, yea more now then euer it was in the dayes of our fathers.

Furthermore, *Nehemiah*, after he had *wept, mourned, fasted and prayed* (*Nehem.* 1. 4.) spake vnto King *Artaxerxes*, an *heathen and prophane man*, and finding grace in his eyes, obtayned leaue to build vp Ierusalem. (*Nehem.* 2. 6.) But *Sanballat*, *Tobiah*, *Gesem* and others deriding

and

and despising the Iewes, laboured to hinder the worke, but preuayled not (*Nehem.* 2. 19. *and* 4. 7. 15.) Then *Nehemiah* prayed, *My God, remember thou Tobiah and Sanballat, according vnto these their workes.* (*Nehem.* 6. 14.) So euen in the very beginning of our religious Soueraignes raigne, many worthy *Nehemiahs* finding grace in his eyes, haue moued his Maiestie for the continuance of the prosperous estate of our Church, as it was in dayes of our late blessed Queene, albeit his Highnesse was more ready to graunt their request, then they to aske it. And nowe, so many *Sanballats, Tobiahs*, and *Geshems*, as there be Refractarie Ministers and Papistes, deriding and despising vs, labour to hinder our Ministery, blaspheming the same, either to be none at all, or adulterate and very corrupt, but (God willing) shall not preuaile. And we still thinking that most of them do sinne of ignorance, cease not to pray vnto God: *O Lord, open the eyes of these men, and lay not this sinne to their charge.*

II. In the dayes of the noble and renowned Q. *Hester*, all the Iewes should haue bin swallowed vp by the crueltie of *Haman*, had not that vertuous Queene, by aduenturing her owne life, deliuered her people from destruction. But I hope the Supplicants do not thinke our Church to be in so desperate a state, neither outwardly, nor spiritually. And if they do, yet none can be so foolish as to beleeue it.

III. The examples of *Ioseph of Arimathea* and *Nicodemus* are altogether impertinent, for neither had *Pilate* any reason to deny the buriall of

Christs

Christs body being dead: nor is the Ministers requests concerning Crosse, and Surplice any thing of such importance, as was the buriall of Christs body. For it is not true that they contend about *Whole Christ Iesus, and the Ministery of the Gospell*, as the Supplants here suggest.

2. The Ettour is threefold. Ἓν μὲν γὰρ πρῶτον τὸ ἐν ἀρχῇ λαμβάνειν. 2. Μετάβασις εἰς ἄλλο γένος. 3. πρὸς τὸ ἐπίμονον

a) Mutato nomine de te Fabula narratur.

VI. ARGVMENT.

LEt the great heavinesse of many a *Congregations, Men, Women, children, Maisters and servants, of all ages and conditions, be pitifully considered. God regarded the weeping of bond Hagar, and reprobate Ishmaell, in the want of the water of this life.* Gen. 21.16. *He graciously respected the poore women that complayning of the cruelty of their Husbands in forsaking them, and vexing them by taking other wives, had covered his Altar with their teares.* Malac. 2.13.14.

The Lord Iesus also pitied the people, yea, his bowels yerned within him to see them scattered as sheepe without a b *shepheard:* Math. 9.36. Mark. 6.34 *Yea he did graciously respect the petitions of many touching the bodily miseries of their children, friends and servants, yea the sutes of some for bodily comfort of their children, though themselves were not of the children of Israell but Heathen and Canaanites & little better in that respect then* c *Doggs.* Math. 15.22. *How then should the spirituall miseries of many thousands, partly already* d *deprived & partly like*

The Refractarie Ministers ought to have had compassion on these Sheepe, & not desperately have forsaken the for Crosse and Surplice.

b) Refractary Shepheards runnaway and forsake their flocken.

c) Absurd. The woman was such as that Christ himselfe testified of her, that he had not found so great faith in Israel. Read the place.

d) And all by reason of the wilfulnesse & superstitious obstinacy of the parties themselues.

to be depriued of their e) faithfull Pastors, who haue broken the bread, and powred out the water of eternall life vnto them, and performed the duties as it were of louing f) husbands, and who by such Pastors & Preachers, haue beene turned from darknesse to light, and deliuered from the power of Sathan vnto God, and who now therefore in the want of them, doe couer the Lords Altar with teares, and make lamentable mone (as the Turtle Doue, that hath lost her mate) for helpe to themselues & theirs, against the present and future spirituall calamities: how I say ought all these things to wring, and wrest, pity and compassion h) from all in auctority towards them? O therefore let not their mone and lamentation be neglected.

e) Oh, wonderfull faithfull, that forsake their flock in the plaine field.

f) Onely Christ is the Husband of his Spouse. Here the Suppliants blaspheamously and papize. For I thinke they meanie not this literally, if they did, they are (surely) very honest men in the meane time.

g) A lying Hyperbole.

h) If the Refractarie Ministers be so vnkind and hard harted, that they vvil haue no pitie vpon thē, they may be otherwise releeued vvell inough. See the answere.

Resolution of the 6. Argument.

Many Congregations, Men, Women, Children, Masters and Seruants, of all ages and conditions, are in great heauinesse for their Pastours, and do make lamentable moane for them.

Ergo: *The States of the Parliament must needes be Suiters vnto his Maiestie for restoring of them againe.*

ANSWER.

1. To the Antecedent.

1. IF the Antecedent be true, as the Suppliants seeme confidently to affirme, then surely the more hard hearts haue those cruell Tyrants, rather then Shepheards, that hauing no pittie nor compassion vpon those silly sheepe, desperately for-

forsake their flockes, ouer whom the Lord had made them ouerseers; and relinquish their vocation, for little or no cause at all.

2. Those *Congregations, Men, Women, Children &c.* may cease to mourne any longer; and comfort themselues here with, *viz.* that seeing their vnfaithfull and vngratefull Pastours haue dealt so vnkindly and vndutifully with them; yet (God be thanked) the Lord hath store of good and faithfull Seruants, which he will send forth into the Harueſt, who both can and will *breake the bread, and poure out the water of eternall life vnto them*, and performe the duties of faithfull Shepheards, that will neuer forsake them, not runne away when they haue most need of their helpe.

II. *To the Consequence.*

1. The Consequence followeth not from the Antecedent, but this rather: Ergo, *The Pastours must needs haue pitty vpon their miserable distresse, and obeying the wholesome ordinances of the Church, returne againe and comfort them.*

2. The Errour is, Non causa pro causa.

VII. ARGVMENT.

TO regard these Ministers hither to spoken of, is to regard the whole land. For it is not to be doubted, but that it may be spoken of them, as well as of some other, that, they are the Chariots and Horsemen of England, as the like is acknowledged for Israell, not onely of Elia by Elisha, 2. King. 2. 12. but also

a) Is a handful of Recusants Ministers the Recusants of the whole land?

of Elisha by Ioash a wicked King of Israel, 2. King. 13.14. If God be with vs, who can be against vs, Rom. 8.31. And if the Almightie be our defence (as Eliphas speaketh to Iob, Iob 22.25.) We cannot but be in peace and safety.

New God hath not promised to be with any for their defence, but such as b receiue his Gospell. In the Ministery also of the Gospell, consisteth the wealth and honor of every people, Pro. 3.16. Psa. 46.12. And the glory of every kingdome, as the glory of Israell did in the Arke. 1. Sam. 4.21.22. And the peace of Nations. For therefore, as well as for other respects, the Gospell is called the Gospel of peace, Eph. 6.15. compared with Isai. 2.4. and 11.6. and 65.25. Finally, the whole c outward prosperity of all Kings and kingdomes, consisteth principally in the pure worship of God, and the meanes that commends the same 2. Chro. 14.14. 17.10. 27.6. 24.18. 2. King. 8.7. Therefore they cannot be faithfull to Kings & kingdoms, neither to themselues that d neglect the true worship of God, and the meanes thereof. Therefore also, as Ester said of those that prevoked Ahashuerosh against the Iewes, so may it be said of all those that perswade the suppression of the Gospel, & of the Ministers thereof, Such aduersaries cannot recompence the Kings losse. Ester, 7.4.

If therefore yee will not respect the state of Ministers, their wiues & children, yet respect your selues, your wiues and children, yea, our King and whole kingdome, euen touching the outward estate of your selues and yours, of King and kingdome. And if yee loue the safetie, peace, wealth and glory of King and Kingdome, and of your selues and yours, then speake and

b) As if God neuer had defended any Pagan in case of Iustice and Innocencie. But let this passe as impertinent to our question.

c) Outward prosperitie cõsisteth in pure worship. They speake so profoundly, as an intelligent & sensible man cannot vnderstand them. As if the vngodly flourished not oftentimes as a greene Bay tree, and the outward prosperitie of the Persians, and Romanes did not surpasse the meane estate of the Iewes, the true Church of God.

d) This cãnot be applied vnto our state. Let the Refractarie selfe-conceiuers looke into themselues, that they do not thus, in forsaking their calling & vocation.

and do, what you all, and every one of you may, for the Gospell and ministery thereof.

Resolution of the 7. Argument.

To regard the Refractarie Ministers, is to regard the whole land, the States of Parliament, their wives and children, the King and Kingdome.

Ergo. *If the high Court of Parliament loue the safetie, peace, wealth, and glorie of King and Kingdom, and of themselues and theirs, they must speake and do what they may, for the Gospell and Ministerie thereof.*

ANSWER.

1. What can a sensible man make of this Enthymeme? *The Refractarie Ministers are the safetie of the whole land.* Ergo; *The Court of Parliament must speake for the Gospell.*

2. The Antecedet is very improbable, if not altogether false; both because there be thousands of Godly, faithfull Ministers in this kingdom, which are not of their faction, that are as *Charets* & *Horsmen:* and also because the Ministers are therefore termed *Charets and Horsemen*, because they are Gods instruments for gathering of his Saints by the exercise of their Ministerie, but these men refuse to exercise their Ministerie, they have relinquished and forsaken their calling; wherefore they can by no reason be termed *Charets & Horsmen.* And so farre are they from being *the safetie of the Land*, that would God they were not the Sores of the Church, and Sowers of Sedition, I meane, Schisme and Faction.

For the Consequence, I am sure it is from

a To-

o What is this all thunder? So they will, though you had never excited them vnto it.

a Topique place called *A baculo ad angulum*, from the Staffe to the corner, for it hath not the least coherence with the Antecedent, except the Suppliants meane that these wordes, *Refractarie Ministers, the Gospel, the Ministerie of the Gospel*, be conuertible termes: which were absurd and vnpossible.

4. The Errour is Αφυλλογισια.

IIX. ARGVMENT.

a) If *Iustice* be executed, how can Schismatikes looke for any fauour then? How well they plead for themselues.

IT is the duety of all Princes and Magistrates, and also of their Courtes, to execute [a] iustice & iudgment in the morning, & to deliuer the oppressed &c. Ier. 21. 12. 22. 2. *especially to do iustice towards the soules of men. Therefore this especially doth belong to this high Court of Parliament, as being the highest Court we haue for iustice and iudgment vpon earth. As Abraham therefore said vnto God, Shall not the Iudge of all the world doe right* Gen. 18. 25. *so say I to this present Court, shal not the highest Court of all this Kingdome doe right? Yea, this is the more at this present to bee considered, because this iustice that now I speake of, is not onely the Iustice of God, but also of this Land. For it is a-*

b) By whome?

bundantly of late [b] *proued, that all the late proceedinges, against the ministers, in repressing of their ministery, and in depriuing them of their free holds,* [c] *is contrary to the lawes of this kingdome, both to* Charta Magna, *and also to many statutes.*

c) Most false. See the Answere.

d) Obiect against these, and you shal be answered.

The same is to be vnderstood of the [d] *oath ex officio of many of the late Canons, & of diuers other things.*

It

It is also against a reason, that the beseest Cobler and Tinker cannot bee ejected from his free hold of but tenshillings by the yeare, but by a Iury of 12. men, and before some of his Maiesties Iudges in solemne forme of lawe, and b that the ministers & Ambassadors of Christ Iesus, in the matters of eternall life, should bee cast out of their free hold, of what worth soeuer, by one man onely, and not onely without any Iury, but also c without any complaint or accusation against them.

If it be obiected that this that I haue said, to be the iustice of this Kingdome, is but the d opinion of some priuate persons: Let the ministers finde fauour with this high Court of iustice, to haue the former causes in the said Court debated, as many the like haue beene heretofore and dayly are. Shall priuat causes be respected by you: yea shall matters of pewmuyors and such like, of small moment for the commonwealth, come before you, and bee so largely discussed and handeled by you, and shall not so many publique causes, of so many, of such quality, & for the e Church, be regarded? yea not the cause of GOD himselfe? Shall GOD and his sonne Christ Iesus, in the cause of his Gospell and ministers thereof, stand as is were at your Parliament house f dore knocking, and craving to be let in, and to haue their cause heard, and shall not your dore be opened? Beware of this, least ye knock also at heauen dore, and there be none found to open, or to answere vnto you.

a) Those men would bring all things to popular triall.
b) A sensleslesse sentence. How can a man in matters of eternall life be cast out of his free-hold?
c) The Ecclesiastical Iudge may proceede Ex officio.
d) Directly against the Statute of. 1. Eliz. c. 2.
e) Begging of the Question.
f) As if they were not President of that Religious Assembly already. An vnchristian suggestion.

Resolution of the 8. Argument.

The Magistrate ought to execute iustice and iudge-

ment and to deliuer the oppressed.

Ergo. *Much more ought the high Courte of Parliament to do so, and to deliuer the Refractarie Ministers.*

ANSWER.

I Am constrayned to dance, as the Suppliants please to pipe. They lead, and I follow. Hitherto they prayed your Honours, but to *Speake* for them vnto his excellent Maiestie: which Proposition they haue laboured to inforce by sundrie Arguments, but how happily & with what successe, your wisdome can best iudge. Now they vrge, that it would please your Honorable Court to *Determine* somewhat in their behalfe, and actually to *Decree*, that they may bee restored and not farther molested, how singularly or factiously soeuer they shal behaue themselues in their places. Neither wil I reproue my Brethren, for disloial presumption in soliciting your Honorable assembly, absolutely to *Determine* any thing herein, which they know his Maiesty wil not cõdescend vnto, seeing it may be they comprehẽd his Highnesse vnder the generall terme of *Court of Parliament*. but wil I briefly answere the Argument.

To the Consequence.

1. The Consequence hath two parts. *I. That the Honorable Court of Parliament is to execute Iustice & Iudgement*, which I grãt. *II. That they ought to deliuer & restore the Refractary Ministers*. That restes to bee proued stil: because they haue not yet iustified their cause, and declared that they are vniustly oppressed, nor can euer doe.

The

The Suppliants instance. *It is abundantly of late proued, that all the late proceedings against Ministers, in repressing of their Ministery, and in depriuing them of their free-holdes, is contrary to the Lawes of this kingdom, both to* Charta Magna, *and also to many statutes. The same is to be vnderstood of the Oath ex Officio, of many of the late Canons, and other things.*

I answer. 1. Touching him, that the Suppliants say, hath of late so abundantely proued the vnlawfulnes of the pro[illegible]ceedings against the Refractary Ministers, I am out of doubt, he is no Iudge, nor yet any good Ciuilian or Common Lawier. But howe sufficiently hee hath performed that worke, it shall (God willing) shortly appeare.

Of the Proceedings against the Refractarie Ministers. *Whether the Deprivation of them be warrantably by lawe.*

2. In the meane time I would propound two or three Questions vnto the Suppliants, or their *Late abundant Probator*, wherein I would craue their Resolution, and direct Answer.

I. Quære. *Whether the Church vnder Christian Godly Magistrats, hath any Tribunal proper vnto it selfe, for deciding of Controuersies, and punishing of such persons, as shal refuse the ordinances thereof?*

II. Quære. *Whether so many iudiciall Acts of deprivation of Bishops, Priestes, Ministers from their Benefices &c. since the Conquest to the time of* Magna Charta, *and sithence that to this age, were euer held to be contrarie to the Lawes of this Kingdome, and* Magna Charta?

III. Quære. *Whether any Iudge of this Realme, or any chiefe officer learned in the Lawes, bee of opinion, that such Sentences of Deprivation, as*

as haue lately passed in due forme in any Ecclesiasticall Court be contrarie to any, much lesse, to many Statutes?

A place of *Magna Charta*, alleadged by the Suppliants, cleered.

3. But howsoeuer the Suppliants pretend *Magna Charta*, (*cap.* 29. for this is the place they aime at, as I thinke) where it is said, *No free man shall be taken or imprisoned, or be disseised of his freehold or liberties* &c. *We shall not passe vpon him nor condemne him, but by lawfull Iudgement of his Peeres, or by the law of the Land*: Who, hauing but halfe an eye, doth not euidently see, that they would not onely weaken, but also subuert and vtterly ouerthrow, the whole *Iurisdiction Ecclesiasticall*, the Sentences and graue Determinations whereof were neuer yet in any age or Countrie submitted to popular triall, by the *Iudgement of Peeres*, that is, by a Iurie: as indeed their new Discipline and Presbyterie cannot stand, but by such popular triall and assistance.

4. Yet I answer. 1. The place of *Magna Charta* cannot be vnderstood of *Ecclesiasticall Iurisdiction*, or the practise thereof: specially if we consider the End, why that law was made; or the Time when. The End was this, that the Kings of this Realme should not challenge an infinite and absolute power to themselues (as some Kings elsewhere did, and yet do) without iudgement and lawfull proceeding, to take away any mans *libertie, life, countrie, goods* or *lands*. And it was at such Time, when the Kings themselues thought, that *Iurisdiction Ecclesiasticall* was not in right, no more then it was in fact at that time, belonging

vnto

vnto the Crowne: therefore in that it is there ſaid, *We will not paſſe vpon him, nor condemne him, but by lawfull iudgement of his Peeres, or by the law of the land*; it is manifeſt, that the words haue no relation to *Iuriſdiction Eccleſiaſticall*: for that which was done by that *Iuriſdiction*, was not at that time taken to be done by the King, or by his Auctoritie: and the lawes which *Eccleſiaſticall Iudges* practiſed, were not then held to be the *Lawes of the Land*, or the *Kings lawes*; as (ſince the lawfull and neceſſarie reſtitution of the ancient Right in that behalfe to the Crowne) they be often called, *the Kings* or *Queenes Eccleſiaſticall lawes*. 1. *Eliz. ab. cap. 2. & alibi paſſim.*

II. As Inſtitution vnto a Benefice, both before and after *Magna Charta*, belonged alwayes to *Eccleſiaſticall Perſons* and *Iuriſdiction*; ſo did alſo the Deſtitution or Deprivation of a Benefice by the Common law: for, *Cuius eſt inſtituere, eius eſt deſtituere*. In which reſpect, Biſhops (that claime not the patronage) do alwayes plead to a *Quare impedit*, thus, *Nihil clamat preter Inſtitutionem & Deſtitutionem Clericorum, vt Ordinarius &c.* Whereby may appeare, that a man might (by law) be put out of his Benefice (being his *freehold*) otherwiſe then according vnto the forme of that Statute. Biſhops may Deprive &c.

III. An Ordinarie in his Dioceſſe (even at the Common law) might and may *Condemne* a man for Hereſie, whereupon (being committed to Secular power) ſuch an Heretique was put to death. But this was not done *by Iudgement of his*

Peeres, and therefore thoſe words of *Magna Charta*, are no way to be vnderſtood of *Eccleſiaſticall Iuriſdiction.*

IV. Beſides the *Iudgement of a mans Peeres*, there is added, *Or by the law of the land*; which permitteth other triall, then by *Peeres*; as by *Battell &c.*

V. And now ſeeing all Iuriſdiction and auctoritie in this Realme, aſwell *Eccleſiaſticall*, as *Temporall*, was euer in right, but now is abſolutely acknowledged, and is in fact, vnited and incorporated vnto the Crowne of this Realme: therefore that iudgement that is duely giuen by the *Iuriſdiction Eccleſiaſticall*, is giuen by the *Law of the Land*; and ſo not contrarie vnto *Magna Charta.*

5. As touching thoſe *Many other Statutes*, if the Suppliants had alleadged or pointed at them, they ſhould haue receaued their Anſwer in like maner.

Deprivation adiudged lawfull.

6. Briefly, the lawfulneſſe of the *Deprivations* of the Refractarie Miniſters, is a plaine caſe adiudged in open Court, as appeareth in *Sir Edward Cookes Reports, part. 5. in Caudreies Caſe*; according vnto a Statute of 1. *Eliz. cap.* 2. in theſe words. *Be it ordained and enacted by the Auctoritie aforeſaid, that all and ſingular Archbiſhops and Biſhops, and euery of their Chancellours, Commiſſaries, Archdeacons and other Ordinaries, hauing any peculiar Iuriſdiction Eccleſiaſticall, ſhall haue full power and auctoritie by vertue of this Acte, aſwell to enquire, (which they may do ex Officio) in their*

visitations, Synods and elsewhere, within their Iurisdiction, at any other time or place, to take accusations and informations of all and of every the things above mentioned (touching the Booke of Common prayer &c.) *done, committed or perpetrated, within the limits of their Iurisdictions and auctoritie, and to punish the same by admonition, excommunication, sequestration or* DEPRIVATION, *and other censures and proceesse, in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.*

7. Concerning the *Oath ex Officio, and many of the late Canons, and other things*; if the Suppliants had obiected anything against them, they should haue beene considered. *Eadem enim facilitate reiicitur, quod sine ratione affirmatur.*

8. The Errour is, Ἔλεγχος παρὰ τὸ ἐν ἀρχῇ λαμβανόμενον. And παρὰ τὸ ἐπόμενον.

IX. ARGVMENT.

MAy it further please them to whom this present writing is directed, to call to minde the promises made to them, that shew any kindnesse to any of the Children of God, and disciples of Christ, especially to any Prophet in the name of a Prophet, *Mat.* 10.41. *As also to consider*; that God is not vnrighteous, that he should forget such workes and labour of loue. *Heb.* 6.10. *but that* he is faithful that hath promised. *Heb.* 10.23. *and that* God is not as man, that he should lie, neither as the sonne of man, that he should repent: hath he said it, & shal not he do it? and hath he spoken, & shall not he accomplish it? *Num.* 23.19.

He

He that made Saule, *(though vnnatural to his owne children*, 1. Sam. 14. 49. *and a cruell murderer of the Priests of the Lord.* 1. Sam. 22. 18.) *to shew mercy to the* Kenits, *(as it were the Rocke to yeeld water)* .1. Sam. 15. 6. *for the kindnesse of* Iethro, *(otherwise called* Keni, *Iudg.* 1. 16.) *towards the* Israelites, *in giuing onely good counsell to* Moses, *for the better outward gouernmẽt of the* Israelites, 400. *yeares before.* Exod. 18. 17. *Shall he forget, the kindnesse that shall bee shewed to the* [a] *Ministers of the Gospell, and to the people committed vnto them, and depending vpon them, for the foode and saluation of their soules?*

a) Ministers are to be rewarded, as they be such, and in their Office: but not as they be schismatikes and disturbers of the peace of the Church.

Was the kindnesse of the Shunamite, *towards one prophet* Elisha, *plentifully recompenced, 1. by the gift of a Sonne after long barrennes, 2. by restoring her said sonne to life being dead,* 2. Kings. 4. 16. 3. *by forewarning her of a famine to come, and admonishing her, to prouide for her selfe* Chap. 8. 1. 4. *by directing her, by God his gratious prouidence, to come with petition to the* King, *for restitution of her lands (that had beene seised in her absence to the kings vse) at that very instant, when* Gehazi *was telling the King the great acts of his* M. Elisha, *and particularly how he had raised this womans son frõ death to life: (by which her comming in such a season shee presently obtayned, not only her lands, but also al the meane profites that in time of her peregrination, had beene taken by the Kings receiuer:) was (I say) such little kindnesse of this woman, to one prophet, so plentifully recompensed, and shall not the fauour that is shewed to many Ministers of the Gospell, (the least*

wherof, for [b] *office is greater then* Iohn *the* Baptist, *who notwithstanding was greater then any prophet, and then whom there was not a greater, among the sonnes begotten of women,* (Math. 11. 9.) *shall not (I say) such kindnesse towards such Ministers as are in* [c] *so great reckoning with God, be remembred and rewarded?*

b) Arcadian wisdom: The place is to be vnderstood, not in regard of the Office, but in respect of the cleare knowledge that they should have of Christ after his Resurrection.

c) How great, I pray you?

Resolution of the 9. Argument.

God doth ever plentifully recompence any kindnesse shewed vnto his Children, specially vnto the Ministers and Disciples of Christ.

Ergo: *The high Court of Parliament ought to shew kindnesse vnto the Refractarie Ministers.*

ANSWER.

To the Consequence.

1. OVr Sauiour saith, *He that receiueth a Prophet, in the name of a Prophet, shall receiue a Prophets reward.* (*Math.* 10. 41.) So shall he also that doth any kindnesse vnto a Minister, as he is a Minister. But if a Minister do otherwise then he ought, (as these Refractaries do) what kindnesse then ought such to haue done vnto them?

2. Let the Refractarie Ministers dutifully serue GOD and his Church, in their diligent and humble obedience, in the worke of their vocation, and then let them supplicate for kindnesse to be shewed vnto them.

3. The Errour is, Ἐν ἀρχῇ πρὸς τὸ ἀκόλουθον.

X. ARGVMENT.

ON the contrary consider, who hath said, Touch not mine annointed, and doe [a] my Prophets no harme: *Psal.*105.15. *As also what is threatned to the that doe the least harme to the least of the childrē of God, even in their outward states. Yea, what God commanded to be written against the* Amalekites, *& sware to performe, onely for resisting his people, in their iourney towards the earthly* Canaan, *which was but a type of the heavenly.* Exod.17.14.15. *And what also afterward (even* 400. *yeares after the premises) he caused to be executed by* Saule *against them,* without any pity or compassion, towards any man, woman, infant, or suckling, Oxe, Sheep, Cattell, or Asse, 1.*Sam.*15.3. *Was it so hainous before the Lord, to hinder his people in their iourney towards the earthly* Canaan, *and shall it be a light thing with men now, not to* [b] *further the elect in their meanes of, and in their iourney vnto the heavenly* Canaan, *typically prefigured,* by that earthly?

If the Lord did also sweare, by the excellencie of *Iacob,* that surely he would never forget the cruelties, that was exercised by the rich men of *Iudea,* against the poore of the land, in their outward state: yea, that the very land should tremble, and that every one should mourne that dwelled therein &c. for the said sinne. *Amos* 8.7. *Will the same Lord then, which is alwayes the same in Iustice, as well as in mercy, lightly passe by any* [c] *cruelty towards the soules of his people?*

Let not the states assembled in this High Court of Par-

a) Well. *My Prophets,* not false or schismaticall Prophets.

b) They cānot be said to farther *the Elect,* that wilfully forsake the Ministery of the Gospel, as the Refractaryes do.

c) They may be said to bee *Cruel towards the soules of men,* that for little or no cause, leaue their diligent and honest calling in the Ministery of the Gospell.

Parliament, or in any place of auctoritie, grace, and fauour, where their word ſpoken in his place, may be like vnto Apples of golde, with pictures of ſilver, Pro. 25. 11. *Let them not (I ſay) waſh their hands off this argument becauſe they haue no hand in any* [d] *proceeding againſt the Miniſters, or in reſtraining of their miniſtery. Sith it is all one ſo to proceed &c. and not to helpe them that are ſo proceeded againſt by other, eſpecially when power is in their hands to helpe. For it muſt neuer be forgotten, which is written for an euerlaſting truth, and a perpetuall inſtruction,* Curſe yee *Meroz* (ſaid the Angell of the Lord) curſe the inhabitants thereof, becauſe they came not to helpe the Lord, to helpe the Lord againſt the mightie, Iudges 5. 23. *In which place this is likewiſe worthy the obſeruation of all men, that they are eſteemed not to helpe the Lord, that came not out to helpe his people. If there were ſo fearefull a curſe pronounced by the Angell of the Lord againſt them that did not helpe his people, againſt the mightie enemies of their outward ſtate, may they thinke themſelues ſecure and without danger, that helpe not the* [e] *Lord and his people, againſt the mighty that oppugne the euerlaſting ſaluation of their ſoules?*

d) You ſhould firſt haue proued the Proceeding vnlawfull.

e) Stil they beg the Queſtion.

Reſolution of the 10. Argument.

God threatneth ſeuerely to puniſh the wrongs & iniuries done vnto his children and Seruants, euen in their outward ſtates; much more the crueltie towards their ſoules.

Ergo: *The high Court of Parliament ſhould neither proceed ſo hardly againſt the Miniſters, nor winke at others that do ſo proceed.*

ANSWER.

To the Conſequence.

1. NEither did the Honorable Court of Parliament, nor the Magiſtrates of this Land, ever intend the leaſt wrong to any Subiect in this kingdome, much leſſe to any of the *Miniſters of the Goſpel*, no not in their outward eſtate, much leſſe towards the ſalvation *of the peoples ſoules*. And certainly it is an vngrateful, yea an vngratious part of theſe Suppliãts, to taxe that Honorable Aſſembly, or any Magiſtrate in this land, ſo vndutifully and vnchriſtianly, for vniuſt, cruell and mercileſſe dealing.

2. The Refractarie Miniſters were never *proceeded againſt for preaching the Goſpel*, or for opportune and ſober executing their Miniſteriall function: but onely for giddie innovation and novelltie, for faction, ſchiſme and impugning the Magiſtrates auctority, or diſturbiug the peace and quietneſſe of the Church. And would they requeſt theſe vile enormities to be left vnpuniſhed? An vnreaſonable Suite.

3. The Errour is ἔλεγχος παρὰ τὸ πρὸς τὸ ἀξιοῦν λεγόμενον, Alſo, παρὰ τὸ ἐρώτημα,

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XI. ARGRMENT.

PHarao *in the time of dearth, provided at his owne coſt for the Idolatrous Prieſts of* Egypt, *that they might not ſel their land*: Gen. 47. 22. *Shall*

then

then so Christian a kingdome, as this long time hath beene in the time of plenty, proceede so hardly against the painfull ministers of the Gospell, that they, their a *wiues and children shall weepe and mourne for want? And will no man open his mouth in their behalfe? Were the* Monks *and* Friers *at the dissolution of their Idolatrous houses, (in the twilight of the Gospel,) provided for during their liues, though they neuer had done any good? And shall the ministers of the Gospell that haue conuerted many to God, and spent themselues, and wasted their patrimony, first, in fitting themselues for the worke of the ministery, & after by their sufferings and troubles, so that they haue nothing left for their comfort in their age, be* b *neglected? Though this hath not beene regarded, by those that deprived them: yet farre beeit from this most Honorable Court, that any heart would bee found therein so hard and stony, as not with commiseration to pity them.*

a) Where Superstition sitteth Iudge, there neither Nature, nor Reason may dare to pleade the Cause. Alas! It is very lamentable, that some men (I knowe not for what carnall respects) had rather currie fauour with others and be beholding vnto other men, then conscionably liue of their owne. They should well consider the saying of the Apostle. 1. Tim. 5. 8

b) Alas! Let them haue pittie vpon themselues, and leaue their quarelling, and they shall not be neglected.

Resolution of the. XI. Argument.

Pharao *prouided for the Idolatrous Priestes of Egypt. And the Monkes and Friers at the dissolution of their Idolatrous Houses, were prouided for during their liues, though they neuer had doone any good.*

Etgo. *Much more ought the Refractarie Ministers be prouided for, hauing doone so great good in the Church of God.*

ANSWER.

To the Consequence.

1. THe Argument doth not follow, because of the dissimilitude that is in the instances or examples and the Ministers cause.

I. *Pharao* ministred dayly Foode vnto such Priestes, as he thought professed true Religion, and diligently obeyed him in the function of their Office. A rare exampleof a boũtiful & magnificent Prince, though otherwise in Errour.

But the Refractary Ministers, though professing true Religion, yet do they obstinately, being blinded by Superstition, refuse to serue GOD & his Church in the faithfull and diligent function and exercise of their Ministery.

II. The *Monkes* and *Friers* were depriued of al, against their will, for Sodomie, Heresie and Idolatry, which they had embraced in time of their ignorance.

But the Refractary Ministers are willingly depriued, for obstinate Superstition, in refusing sincerely to preach the Gospel of Christ with vs, not being conformable vnto the Christian lawes of our Church and Magistrate.

III. The *Monkes* and *Friers* could not haue retayned their places and possessions, no not by submitting themselues: But the Refractarie Ministers may, if they will but conforme themselues vnto the lawfull ordinances of our Church.

2. For the *Good* which the Refractary Ministers haue doone in the Church of GOD, I will no way

way extenuate their deserts. but could haue wished that they had made greater cõscience of their Ministery, wherby they might haue done *more Good* still: and not like *Ephraemites*, haue turned their backes in the day of Battaile.

3. The Errour is, Ἔλεγχος παρὰ τὸ μὴ ὅμοιον, ὡς ὅμοιον. And, παρὰ τὸ ἐκβαῖνον.

XII. ARGVMENT.

MVch also may the prayers of such ministers, for this Court of Parliament, and for every state and degree thereof, and for other, be [a] *regarded:* for the prayer of the righteous availeth much, if it be fervent, Iames 5. 16. *And the prayers of the Saints are compared* to Harpes and golden vialls full of odours &c. Apoc. 5. 8. *God would haue* Abimelech King of Gerar, *to make such accompt of this argument, that for the same he would haue him* to vse Abraham the better, Gen. 20. 7.

Neither did the Apostle Paul *onely, for this cause, most earnestly craue the prayers of the meanest Christians, in those Churches to which hee wrote: but also wicked* Pharao *did earnestly desire the prayers of* Moses and Aaron, Exod. 8. 8. Darius *also, though an heathen King, did therefore commaund all things necessary for the building of* Ierusalem, *to bee abundantly ministred to the Iewes, that they might* pray for the Kings life, and for his sonnes, Ezra 6. 10. *How much more then ought such Christian assemblies as this present Highe Court of Parliament is, to labour the more for*

a) True: if they continue diligent in their vocation. But being mẽbers rent and cut from the body of the Church of God in this land they are vnseruiceable for the same.

b) Are they Faithfull, that fall from their rule and obedience?

for the comfort of God his children, especially his [b] *faithfull ministers, that thereby they may be incouraged to prayer, the more earnestly, for them and theirs.*

Resolution of the 12. Argument.

The Prayers of faithfull ministers of the Gospell, are very effectuall in behalfe of Christian Assemblies.

Ergo: *The high Court of Parliament, even for this cause, ought somewhat to regard the Refractarie Ministers.*

ANSWER.

To the Consequence.

1. NEither are the *prayers* of Schismatiques, much to be *regarded*: neither will the Honourable Court of Parliament altogether neglect the Refractarie Ministers, but will labour by all good meanes, for their recalling: neither can the Refractarie Ministers in Charitie, but still pray for that high Court, yea in case they did not satisfie their desire.

2. If they had still made conscience of their dutie in their Ministerie, their *prayers* had beene much more effectuall.

3. The Errour is, [illegible] And [illegible]

XIII. ARGVMENT.

SVrely (*saith our Saviour*) The harvest is great, and the labourers are few, pray yee therefore the Lord of the harvest, that he would thrust forth labourers into his harvest. Mat. 9. 37. 38. *Will our*

our Sauiour, haue all to pray the Lord of the harueſt, that he would thruſt forth labourers into his harueſt? and may any men then, by head and ſhoulders thruſt labourers out of his harueſt? It would be accompted madneſſe for a man to thruſt labourers out of his owne harueſt, when his harueſt is ready for the ſickle, and he hath not laborers enough. But it is impiety to thruſt labourers out of the Lord his harueſt, eſpecially ſuch as whom himſelfe had before thruſt forth into his harueſt, furniſhing them with ſickle and all other things neceſſary. And laſtly ſuch as had done good ſeruice in his harueſt. Againe, will our Sauiour haue men onely to pray the Lord of the harueſt, for thruſting forth of labourers into his harueſt, and will hee haue them to do nothing elſe in this behalfe? As well may they thinke that they are onely to pray for their dayly bread, and that they neede to do nothing elſe for the getting thereof.

a) They are not *thruſt out* that run away. And they run away, that leaue their neceſſary calling for little or no cauſe at all.

Reſolution of the 13. Argument.

Our Sauiour willeth all to pray the Lord of the Harueſt, that he would thruſt forth labourers into his harueſt.

Ergo *No man ought by head and ſhoulders to thruſt out labourers out of the harueſt.*

ANSWER.

1. I Grant the whole. If the ſuppliants will inſtance *Why then do you ſilence & deprive the Miniſters?*

2. I anſwer. They are not ſuch labourers, whom our Sauiour meaneth: neither are they *thruſt forth of the harueſt*, for labouring, but for

labouring as they ought not, for ſowing the tares of ſedition, ſchiſme and faction, for diſturbing the peace of the Church, and for moleſting other ſincere and faithfull labourers.

3. The Errour is, [illegible] Alſo, [illegible].

XIV. ARGRMENT.

Whoſoeuer (*ſaith our Sauiour*) ſhall be aſhamed of me and of my words, of them ſhall the ſonne of man be aſhamed, when he ſhall come in his glory, and in the glory of the father, and of the holy Angels: Luc. 9. 26. *Is this to be vnderſtood onely of the time of perſecution, and not alſo, and much more, of the dayes of peace? Or are not they aſhamed of* Chriſt *and of his words, that will not ſpeake for him and* [a] *his word? Nay let the contrary branch of the oppoſition touching the promiſe, made by our Sauiour for the confeſsing of them* before his Father which is in heauen, that ſhall confeſſe him before men, *ſuppreſſe this vaine imagination: Laſtly touching this point, will they not be aſhamed of Chriſt, but confeſſe him and his words before Tyrants in the time of fiery triall, that will not ſhew themſelues zealous for Chriſt and his words, before a* [b] *State fauouring, and profeſsing Chriſt and his words, in the dayes of peace? Truly God by his almighty power & rich graee, may mightily* [c] *ſtrengthen ſuch men in the dayes of trouble, (notwithſtanding their preſent feare and weakeneſſe) but certainely in reaſon this is little to*

a) As if the diſciplinari an giddineſſe were *Gods word.*

b) Here againe the ſuppliants confeſſe that we profeſſe Chriſt and his word. Why do they exclaime then?

c) *Feare and weakneſſe* forſooth, becauſe they will not part-take with Schiſmatikes.

be

be hoped for. Let no man therefore flatter or deceiue himselfe with any such poore, simple and shiftfull conceite.

Resolution of the 14. Argument.

Euery man ought freely to confesse Christ before men in the time aswell of tryall and persecution, as of truce and peace.

Ergo *The high Court of Parliament ought earnestly to speake for Christ and his word.*

ANSWER.

1. I Graunt the whole againe. What can this aduantage the Refractarie Ministers? It followeth not, that therfore their Honours shold speake for thē. For they are neither Christ, nor his word: neither is their quarell and contention, either for *Christ*, or for his *Word*, as hath beene declared before.

2. The Etrour is, Ἐλεγχος ἐπὶ ἀτόπῳ.

XV. ARGVMENT.

YOur zeale touching the Papists for more seuerity against them hereafter, that thereby they may be the more easily conuerted frō their damnable heresies; is worthy euerlasting renowne. But may it also please you to consider, to what ende there shal be more seuere lawes made, for the bringing of thē to church, if there shal not likewise be a) *prouisiō, that when they come there they may haue such Ministers as shalbe able substantially, & soūdly to confute their heresies, & to instruct them*

a) As who would say, there can be no sufficient prouision of able Ministers excepe Schismaticall Ministers to make vp the nūber.

them in the trueth, and not such, as against whom, in respect of their insufficiency and weakenesse, they shalbe able to take exception: yea whom also they shall deride: yea, and finally, by whom they shall be more confirmed in their heresies: or at the least, the more hardened against the trueth? Will any man [b] say, there may be sufficient ministers enough, though all those that are called refractary and vnconformable, be expelled? I[c] hope the wisedome of the meaneſt of your Honourable assemblie is such, that he wil heare this an hundred times, before he will beleeue it once: For sith al that now are, and were before any proceeding against those before mentioned, were not enough, sufficiently to furnish euery congregation, what will the paucity be, when from those so many [d] hundreds, as able as any other shalbe detracted.

b) Why not?

c) Vaine hope. It should seeme these suppliants are but little acquainted with the Vniuersities.

d) An Hyperbole, to make their number seeme the greater.

Resolution of the 15. Argument.

It is necessary that there be made prouision of sufficient able Ministers, one in euery congregation, to instruct the people in the truth, to confute the Papists, &c.

Ergo. *The refractary Ministers must needes be restored.*

Y

ANSWER.

1. AS if there were not *able Ministers* enough, (God be praised) in both vniuersities and other parts of this kingdome, (if competent maintenance could be procured for them) *sufficiently* to furnish every Congregation, to instruct the people in religiõ, to refute the Aduersary, &c. but that the small handfull of Schismaticall Ministers

nisters must needes be entreated to make vp the number.

2. Suppose there were not *able ministers* enough, for this purpose: haue not the Refractary Ministers then greater reason to ioine with their Brethren, in preaching the Gospell, confuting the Papists, &c. then superstitiously to quarell about crosse and surplice, and to forsake their necessary vocation and function?

3. The Error is, Ἔλεγχος παρὰ τὸ ἐνδέχομενον.

XVI. ARGVMENT.

TOuching the matters of trouble, and molestatiō to the ministers, hitherto mentioned, viz. [a] *Subscription, Ceremonies, the strict obseruation of the booke, and other Conformity, all men know, what* [b] *diuision and contention there hath beene betwixt the ministers of the word in this kingdome, and their brethren, & in other Churches reformed, so especially in the former part of his Maiesties Dominion in Scotland, and what hath beene written by one part (especially by the* [c] *conformable part)* [d] *in disgrace and reproch of the other. But especially great hath bin the contention and controuersie heere at home: much more indeed for and about these things, then for or about any point of doctrine.*

This is euident, not onely by most bitter [e] *inuectiue sermons priuate raylings, and publike disgracefull bookes against them: (the most* [f] *Coformitants* [g] *thinking*

a) Hence appeareth what they be, that the Refractaries are offended with. Why then do they pretend the *Gospel of Christ, the saluation of the people, reconciliation with God &c. Ad populi phaleras.*

b) And all by reason of the Refractary ministers obstinate superstition.

c) O, *Martin* was a modest man.

d) They will offend, & yet will not be told of it.

e) Heat of contention may carry men farther then were expediente. But are the Refractaries milder in this kind? Witnesse all their pamphlets and Libels written against vs.

f) A disgracefull terme. But do they acknowledge themselues *Non conformitanei* and schismatici all?

g) *Suam scabiem aliis efficant.*

king that they never preach, speake, or write any thing well, except in their preaching, talke and writing, they scourge those whom they call Puritan, precise, schismatical, and refractary ministers) but also by the actuall seueritie against them. For it may be truely said, that in [h] one yeare, and in one Dioces, more haue beene for these causes suspended and deprived, then in full 46. yeares throughout the whole Realme of England, either for vnsufficiencie, or for any matter of scandall: albeit it cannot bee denyed, that in some one Dioceſſe, there are more ignorant & scandalous ministers worthy of deprivatiõ thẽ there are cõformable ministers in al Dioceſſes.

By this controuerse and contention among the ministers, there hath beene no lesse dissention and alienation of mindes and heartes, betwixt [k] other of his Maiesties subiects for the same things: yea, much separation of many from their ministers, as likewise betwixt themselues. Now how dangerous this is for his Maiestie & for the whole Land, as it doth appeare by the [l] encrease and courage of the common aduersaries the Papists, according as the ministers and people for those causes haue bin molested & disgraced, so it is further euident by reason. Because as the concord peace, and good agreement is a principall part of the strength of a King & kingdom, so their discord & contention, cannot but bee dangerous for King and kingdome. For our Saviour himselfe (speaking according to the cõmon speech of other, saith, That a kingdom [m] diuided against it selfe, cannot stand. Mar. 3.24.

What

b) A malicious lye. There are few or none in the Church of England, so *ignorant*, & so *scandalous* in the Ministery as here the Suppliants insinuate: & if any such be amongst vs, sure I am, that (vpon complaint or intimation otherwise) they are seuerly censured & punished for it. Yet I must giue them to vnderstand, that Scandalous Ministers for life, are more tolerable in the Church, then such as be factious, schismaticall, or scandalous for doctrine & phanaticall conceipts. *Plus enim nocent doctrinæ scandala, quàm morum delicta.*

i) An impudent and loud lie, without any shew of probality.

k) The more haue the Schismaticall Ministers to answer for, by whose default all these stirres and broyles are raysed in the Church. l) And all by reason of the pertinacy of the Refractary Ministers. m) Wherefore then do not they ioyne themselues vnto the Church, and cease to make a diuision amongst vs?

What is therefore to be done in this case? How may these controversies and contentions be well pacified, & best compounded? Verily by imitating therin God himselfe, the God of peace. *For as he is and must be acknowledged best of al, so herein also, he hath given vs the best president, the best patterne. What is that? When he saw the great division and hatred betwixt the Iewes and the Gentiles,* he tooke away the partition wall betwixt them, *which was also called by the name of* hatred, *because for it the Iewes had hated the Gentiles, and the Gentiles likewise the Iewes. What was the partition wal?* The law of commandements standing in ordinances, *that is, in Ceremonyes, which hee himselfe had given to the Iewes.* Ephe. 2. 14. 15. *For therby, cannot be understood the moral law, which from the beginning had as wel concerned the Gentiles, as the Iewes: But the Ceremoniall law being that, in respect wherof, the Iewes in pride had disdained the Gentils, & for which the Gentils likewise, in no lesse malice had envied the Iewes, as having such a law by themselues as for the which, they neither would nor might communicate with the Gentils in their heathenish worship: the Lord therefore did altogether remoue the same, that so not only they* which were once far from God, might bee made neere by the bloud of Christ (*whereby the partition wall was broken downe*) *but that* they also that had bin before twaine, might be made one (*as it were two houses made one, by breaking downe of one wall, or two fieldes layd into one by taking away of one hedge*) that so there might be peace.

The Lord might haue communicated the Ceremonies of the Iewes vnto the Gētils, or given new vnto both

n) Ἀπρὸς ἀίσυνον. The time of the old Testamēt being expired, Christ abolished the Ceremoniall law, and ordained the new Testament. What will they conclude from hence?

both. But ſith he made this peace onely by removing thoſe Ceremonies altogether, that himſelfe had once inſtituted; and did o *not ordaine any in their place, then conſider (I beſeech you) in your godly wiſdomes, how much more it behooveth all thoſe Ceremonies & ordinances, which we onely inuented by man, to be* p *vtterly removed, having eſpecially* q *no neceſſarie vſe, but being rather bones of contention betwixt brethren, and children of the ſame Father & Mother, and coheyres of the ſame inheritance: as alſo people of the ſame Nation, and ſubiects of the ſame King and Soveraigne. Yea, conſider (I beſeech you againe) the more ſeriouſly, how neceſſary it will be, thus to make* r *peace, not onely becauſe this peace will be exceedingly beneficiall (as hath beene ſhewed) to King and kingdome, eſpecially the common aduerſaries ſo now combining themſelues againſt vs) but alſo becauſe it will be a worke moſt acceptable to God. For* Bleſſed are the ſ peace makers for they ſhall be called the children of God. *Math.* 5. 9.

o) What? Not any? No Sacraments? nor other ceremonies?

p) They wold bring Cyclopicall ataxie into the church.

q) False. They are as it were the bondes of ſocietie, beſides other vſes for edification

r) If the Suppliants requeſt were granted in the Ceremonies, yet would the Refractary Miniſters be reſtles ſtill, vntil they had altogether brought in their New Diſcipline: & (peraduẽture) more reſtles then alſo then euer they were before.

s) Sound and ſolide *Peace* will neuer be wrought, but by recalling the Refractary Miniſters frõ Schiſme and faction vnto perfect obedience.

Reſolution of the 16. Argument.

The matters in queſtion, viz. *Subſcriptiõ, Ceremonies, the ſtrict Obſeruaion of the Booke, and other Conformitie, are not of any neceſſarie vſe, but are cauſes of diuiſion, and bones of contention amongſt vs.*

Ergo. *They both conveniently may, and ought to be taken away.*

ANSWER.

I. *To the Antecedent.*

1. IF the matters in queſtion betweene vs, be but

but *Subscription, Ceremonies, &c.* as here the Suppliants ingenuously confesse, wherfore then haue they hitherto mainely cried out, that their contention was about the *Cause of God* & his *Word, whole Christ* and his *Gospell*, the *Ministery* thereof and *Saluation* of the people?

2. Albeit we also do not hold *Subscription, Ceremonies &c.* to be absolutely necessary to saluation, nor to be impoled vpon euery Church (for why should not other Churches vse their owne liberty?) yea and our Church hath power to alter these particulars: yet we know, that some Ordinances and Ceremonies, are euen necessary for the gathering of assemblies, establishing of a Church, and be as it were the bonds and linkes of Society.

3. Yea euen these particulars, *Subscription, Ceremonies &c.* being impoled by the Church, and commanded by the Magistrate, are necessary to be obserued vnder payne of sinne, seeing *he that resisteth authority, resisteth the ordinance of God. Rom.* 13.

4. And that they are things indifferent in themselues, and may be vsed without sinne, wee haue proued at large, in a peculiar booke writtē of that Argument. *Lib. de Adiaphoris.*

5. Now that they are become the *bones of contētion, & cause of diuision* among vs, is very much to be lamēted, seeing the free course of the Gospell is somewhat troubled, and the common Enimie aduātaged therby. But the fault rests on thē, who of meere superstition and grosse ignorance,

cannot finde in their consciences to embrace the holsome Ordinances and Constitutions of the Church, not any way preiudiciall vnto the Gospell, nor repugnant vnto the word of God, but most agreeable and consonant vnto the same.

16. The Errour is, Ἀναίσχυντον. And *Crimen falsi.*

II. To the Consequence.

17. The Antecedent being declared to be false, the Consequence cannot be true.

18. The Errour is, Ἔλεγχος παρὰ τὸ ἀγνοούμενον.

XVII. ARGVMENT.

IN the next place (that I may heape vp many things together, and contriue many arguments into one) I do offer to your wise & godly considerations, the works of God amongst vs: his workes of Iustice, & his works of mercy: together with the a) *ends for the which he hath wrought them before vs, and the vses, which he would haue vs to make of them. First therefore be vee pleased to call to minde, the late mightie and fearefull pestilence, wherby in all places (almost) of the land, but chiefly here in London, the Lord* made heapes vpon heapes. *Doth the Lord chastise particular persons,* that he may teach them in his lawe, Psal. 94, 12. *drawe them neerer vnto him,* and make them *more plentifully* partakers of his holinesse? *Heb.* 12. 10. *Yea,* & that they may be more zealous & amend. *Reuel.* 3. 19. *And are not these as well the ends, why he chastiseth whole States, Churches and kingdomes, as the* b) *sinnes of whole States, Churches and kingdoms are the causes that first moue him so to chastise them?*

a) They mistake the *Ends:* as those Gentiles did, who affirmed, they were plagued, because of the Christians contempt of their Gods.

b) It is true: the Lord correcteth vs for our sinnes, & the Refractary Ministers, schisme is no meane cause of our punishment.

Yea,

Yea, is not this the more to be considered, because this rod of God doth still remaine and linger, as here in Londō, so also in divers other places of the land? for doth not the Lord hereby intimate vnto vs, that yet that is not performed by vs, which he looked for frō vs?

Againe, is it altogether to be neglected, that he hath so mittigated this his severity toward vs as he hath? And that he hath in part commanded his Angell to put vp his sword, and not to smite so many as before he had done? And doth not the Lord by smiting vs in such sort, threaten, that if for all this we shew no better fruites of amendment, he will plague vs yet seaven times worse? Levit. 26. 18. By healing vs also in part, doth he not admonish vs, that if we do not yet repent, but continue still to sinne against him, a worse thing shall come vnto vs? Iah. 5. 14. O c yee that doe now represent the body of this land, consider of this matter.

c) This Apostrophe should have bin more fitly applyed vnto the Refractary Ministers.

What shall I heere speake of our late great danger, by the late most bloudie, horrible, vnnaturall and monstrous conspiracie of the Papists; as against all in generall so specially against you that are now assembled, in this high Court of Parliament? Would the Lord have every person, to prouoke his owne soule to praise the Lord, for redeeming his soule from the graue, Psa. 103. 4. And would he not have the whole land, especially you that are now assembled in high court of Parliament, representing the whole land and in speciall manet delivered, to enter into serious consultatiō & deliberatiō with your selues, what to render vnto the Lord, for al his benefits towards you, Ps. 116. 12.

d) I will not descant on the Supplicants meaning in alleadging this example. The wise may consider it.

Though d Hezekiah having recouered health, wēt first into

into the house of God, and made there a Psalme of thanksgiuing for his recouery, which yet remaineth in holy writ, as an euerlasting monument of his thankfulnesse; yet because in other things, he was not generally so circumspect and carefull, of all obedience to God as he should haue beene, but his heart was lift vp within him, *it is said that* he rendred not vnto the Lord, according vnto the reward bestowed vpon him; *and that therefore* wrath came from the Lord against him, against Ierusalem, and against Iuda. 2. *Chro.* 32. 25. *So let this be considered, that wee may prouoke your selues to the more publike testimonie of thankfulnesse, for our late publike deliuerance. And because* mercy (*euen towards the bodies of men*) is more desired then sacrifice, *and that therefore mercy towards their soules, is much more acceptable vnto God, for which cause it is there said, that* the Lord doth *also* more desire the knowledge of God, then burnt offrings. *Hos.* 6. 6. *Therefore also, as God his gordnesse towards the whole land is knowne to all the world; so let all the world know, and let all ages to come bee witnesses, of our thankfulnesse for the same, by your present mercy towards the* Church. *He that biddeth vs* to call vpon him in the day of our trouble, *and promiseth to* deliuer vs, *requireth also* that wee should glorifie him. *Psal.* 50 15. *How much more then ought we to glorifie him, being in the day of our trouble deliuered before we called vpon him?*

Verily (most Honorable assembly) in this respect our deliuerance is the greater, then the deliuerance either of the Iewes from the bloudy intent of Haman,

e To wit, by setling the state thereof, and prouiding seuere lawes against heretical Papists, and schismaticall Refractaries.

or of our selues in the yeare. 1588. For the Lord did not worke those deliverances without the meanes of prayer and fasting: but this, his owne right hand hath brought to passe, before that ever wee did open our lipps vnto him in that behalfe. Yea, herein is our deliuerance also the greater, because, though the mischiefe plotted against vs was but bodily, yet the mischiefe plotted against ours and all posterity was spirituall, even to haue reduced them to the former bondage of popish blindnesse, superstition and Idolatry, so to haue perished everlastingly: and therefore wee that should haue beene consumed touching our bodies, and outward states, in this intended massacre, (if it had proceeded) should haue beene much better, then they that should haue liued. As it belongeth therfore to all, at all times to glorifie God for this great deliverance, so specially it belongeth to you that are now assembled in this high Court of Parliament.

The Lord careth not for any observation of a day, onely, in remembrance of his mercies, nor for bare words in commendation and celebration of his goodnesse, except that otherwise we doe dispose our way aright: For this is the best prayse whereby hee is glorified. Psal. 50. 23. Yea even now, and at this Session, doth the Lord require this of you. For hath not his hand of sickenesse in many places continued, and doth it not still hoover over vs, from before the first summoning of this Parliament, to this present Session? And did not God reveale his mercy in revealing the late treason, and delivering vs from it, immediatly before the last Session, that your meeting might be prorogued, whereby in the time of Interim

ye might haue the more leasure, the better to deliberate and consult, what at this your assembly might most make for the glory of his name, and the good of his Church? And will ye now dissolue your metting without doing of further matter in that behalfe then yet ye haue done?

f) As if no good could be done vnto the Church, but the Restitutiō of the Scismaticall Ministers, which indeed is no good.

Againe, are not many of you auncient, and in that respect never againe like to be of any other Parliament? which also of the youngest and lustiest of you knoweth, either that he shall liue to an other Parliament or to another Session of this Parliament: Or if he shall liue to another Parliament, that he shalbe chosen to bee againe thereof? Or liuyng to another Session of this Parliament, that he shall haue health and strength to be present thereat? Are not some worthy men, that were at the former Sessions of this Parliament, now at rest with the Lord? Yea, are not some other that were liuing and in health at the time of the last Session, now also (before the beginyng of this Session) gathered to their Fathers?

g) What godlinesse is there in wilfull and malicious cōfronting the Magistrate, in repining at their brethren and superstitious forsaking their calling, liuings, flocke and all, to the vndoing of themselues, their wiues, children and friends?

Yea further, because diuers of the ministers deprived and silenced (being partly very aged, and partly consumed with [g] Godly griefe,) not so much for their owne troubles, as for the desolation of the Churches, both presently seene, and for future times by the present to be prognosticated, in as much as many most [h] vnworthy persons are thrust into their places, (in which consideration, as Elisha wept by the spirit of propheeie, to foresee the miserable hauocke that Hazael should make of the people of Israel touching their bodies, 2 Kings 8.11.12. So what Christian heart can refraine weeping and bleeding, to fore-

b) A calumnious Censure.

thinke

thinke of the spirituall spoyle, that will be made in the Church by blind guides, corrupt teachers, & careless yea wicked and vngodly Pastors: because (I say) many faithfull ministers deprived and silenced, partly by age, and partly by Godly griefe, are so neere the finishing of their race, that the ground for their graue is in a manner already measured: therefore ye that are the Lords worthies, now assembled in this High and Honorable Court, do that, that is to bee done by you, for the glory of God, and comfort of his Churches and Ministers, with the more speed and expedition, that such seruants of God as are so neere their end, may yet be somewhat reuiued and comforted before their end, blesse you and yours before they die, and so take their leaues also of you and yours, with the more peace and ioye to their owne soules.

b) A transcript slander. But if it be so, wherefore do not the Refractary Ministers retaine their places to keepe out such?

As your house of Parliament at the last Session therof, should properly haue beene the house of blood, yea the fountaine (in some sorte) of blood, that euen from thence should haue flowed streames and riuers of blood throughout the whole land: so let it at this Session bee actually the house of comfort, yea a fountaine of comfort, that from thence may flowe a riuer (as it were the riuer of God) and a floude of spirituall comfort, ioy and gladnesse to all the land. To all the land? Yea to all Nations that know the Lord and call vpon his name: yea to all posterity. As the first day of the last Session, should haue bin, a day of darknes & of blacknes, a day of clouds & of obscurity (as Ioel speaketh ch. 2. 2.) so let the last day of this Session be a bright and cleare sunshine day, a day of light, a day of comfort

comfort and refreshing from the Lord. As the Lords enimyes, the bloody and mercilesse Papists (mercilesse to them selues, in murdering themselues heretofore and of late, and therefore much more mercilesse vnto other) As these men would haue made themselues as a fire to deuoure all before them, and as a flame to burne vp all behind them. Ioel. 2. 3. So be ye that are the Children of God, and should therefore be mercifull, as your Father also is merciful, Luk. 6. 6. Be ye (I say) as it were the rayne: even as the first and the latter raine, (Ioel. 2. 24) as their wrath shold haue bin like the roaring of a Lyon (as Salomon speaketh of the wrath of a King) so let your fauour be (as Samon speaketh of the fauour of a King) like the dewe vpon the grasse. Pro. 1. 12.

a) The Suppliants speak by contraries.

By this mercy that hitherto I haue (as it were at the barre of your Iustice) pleaded for, and prouoked you vnto, yee shall not onely treasure vp comfort to your selues against the day of your death, when ye shall most stand in neede of comfort, but yee shall also make your old age the more honorable: yea after your dayes here ended, your name and memory will be honorable with all posteritie. Wherefore did Deborah say, that Iael the wife of Heber should be blessed aboue other women, yea blessed aboue other women dwelling in tents? Iudg. 5. 24. Because with an hammer shee had driuen a nayle so deepe into the head of Sisera sleeping in her tent, that he did neuer awake.

If such a sentence of blessednesse were prophecied of Iael, for making away onely an outward enimy of the

the outward ſtate of the Church, howe much more ſhall ye be bleſſed: yea bleſſed aboue many former Parliament men, if as ſome haue made a beginning of the deſolation of the whore of Rome in theſe landes ſo ye ſhall make perfect that beginning, and vtterly take away whatſoeuer of her [l] *ornaments yet remayning, wherwith ſhe and her Prieſts were wont to be decked, and are yet decked, and wherwith alſo her Idols were wont to be worſhipped, and are yet worſhipped? And if as other haue already (in ſome ſort) begunne to driue the naile into the head of the Archenimy (next vnder Sathan himſelfe) of the ſpirituall ſtate of the Church, ſo ye ſhall alſo driue the ſame further? Yea if likewiſe as the Papiſts comforted themſelues touching their contriued and hoped for deſtruction of our perſons, and of our religion, ſaying (in dreaming ſort) among themſelues, as* Moſes *ſaid to the Iſraelits,* theſe men and this religion which yee haue hitherto ſeene, ye ſhall never ſee againe: *ſo likwiſe ye by the ſword of the word of the Lord, and of your authority, (as it were)* by the ſword of the Lord and of Gideon, *Iudg.7.20. if (I ſay) ye ſhal ſo cut of the tayle of the ſaid whore of Rome, and (as it were)* her branch and ruſh, *that there ſhalbe no more hope left to her louers here amongeſt vs, of ever committing the like ſpirituall fornication with her hereafter, that heretofore they haue done: that ſo we may comfortably apply the former words of* Moſes *to our ſelues and to our children, touching the Romiſh religion and all the* [m] *appurtainance thereof, which wee haue ſeene,* that we ſhall never ſee them againe, Exod.14.23. *Yea, let the late conſpiracie of Papiſts before mentioned,*

l) We muſt wiſely diſtinguiſh betweene ſuch things as are proper vnto the Papacie and what they haue by vſurpation, but are proper vnto the true Church of God.

m) Proper therevnto.

tioned, prouoke you ſo much the more carefully, and firmly, to aboliſh their whole religion, to the leaſt hem of every garment and Ceremony thereof, as alſo the more ſurely to eſtabliſh the Goſpell with all things appertaining thereunto, and every holy meanes for the beſt ſupporting thereof, by how much more, the curſed fruites thereof haue proclaimed it, and daily do proclaime it, to be odious and abhominable in the ſight of God. Laſtly, though they were then diſappointed, yet your wiſdome is ſuch, that I hope yee need not be admoniſhed, either not to thinke that they will hereafter be idle, and giue ouer their occupation, of wicked and treaſonable imaginations, or not to neglect, by all good meanes poſsible, to prevent whatſoever future treacherie and conſpiracie, yet they ſhall in their darkeneſſe, further practiſe againſt vs.

Reſolution of the 17. Argument.

In this Argument the Suppliants, *heaping* (as themſelues profeſſe) *many things together, and contriving many Arguments into one*, do certainly verie worthily and Chriſtianly diſcourſe, as of ſundrie other things, ſo eſpecially concerning the Lords great mercies, in the miraculous deliverance, as of your Honourable Houſe of Parliament, ſo alſo conſequently of the whole State and Kingdome, thereby redeeming both our Bodies from corporall, and our Soules from Spirituall intended captiuitie of that bloodie *Man of Sinne, the childe of Perdition*. Which verily ſhould prouoke every good Chriſtian to ſpeciall thankfulneſſe

fulneſſe vnto our heauenly Father, to repentance for our former tranſgreſſions, to preſent diligence in our ſeverall vocations, and ever hereafter to keepe a more vigilant and watchfull eye over the perfidious and treacherous Aduerſarie. But let vs examine how the Suppliants applie theſe things to their purpoſe.

I. REASON.

God ſent lately amongſt vs a mightie and fearefull peſtilence, for omiſſion of ſome dutie which ſhould haue beene performed.

Ergo. *The high Court of Parliament is preſently to reſtore the refractarie Miniſters, eſpecially ſeeing the plague doth ſtill hover over our heads.*

ANSWER.

1. TO let the Antecedent paſſe, which yet is not ſo fully and warily laide downe, as it ought to haue beene. Who doth not ſee the weakneſſe of the Conſequence. For doth GOD plague vs becauſe *of the proceedings againſt the Refractarie Miniſters*; and not rather for our horrible ſinnes of ſecuritie, pride, vnthankefulneſſe &c. This is certaine: and that reſts to be proued ſtill.

The Errour is manifold. 1. πλαγιον περὶ τὸ ἀλλοτριον ἀναίτιον. 2. περὶ τὸ μὴ αἴτιον, ὡς αἴτιον. 3. παρὰ τὸ ἐν ἀρχῇ ἀναβαλλόμενον. 4. περὶ τὸ ἀόριστον.

II. REASON.

God hath lately deliuered the House of Parliament & the whole Land from a bloudie intended massacre.

Ergo. *That honourable Court specially ought to testifie their thankfulnesse vnto God, by restoring the Refractarie Ministers.*

ANSWER.

1. AS if there were no other meanes whereby that *honourable Court* might *testifie their thankfulnesse*, but by restoring Schismaticall Pastours vnto the Church, the more to disturbe the peace thereof.

3. The errour is, Ἔλεγχος παρὰ τὸ ἀλλότριος διαφίσεως. Also, παρὰ τὸ ἐπόμενον.

III. REASON.

Many of the honourable Lords, and other members of the Parliament, are very ancient and striken in yeares; and therefore never againe like to be of any other Parliament.

Ergo. *They ought to do good now, by restoring the Deprived and Silenced Ministers.*

ANSWER.

1. BVt it hath not beene yet proued, that to restore the Refractarie Ministers, is *to doe Good*, and not rather to doe hurt; and to sinne by being cause of nourishing faction and dissention in the Church.

2. The Errours be, 1. Ἔλεγχος παρὰ τὸ ἀλλότριος διαφίσεως. 2. παρὰ τὸ ἐν ἀρχῇ λαμβανόμενον. 3. παρὰ τὸ ἐπόμενον.

IV. REASON.

The Refractarie Ministers would be very glad, if they were comforted, restored, and let alone.

Ergo. *They ought so to be.*

ANSWER.

SO would all Schismatiques, Heretiques, Papists, Atheists, yea all malefactors, murtherers, theeues, cut-purses, *be very glad, if they were comforted*, deliuered, *and let alone.*

V. REASON.

The House of Parliament, by their mercy shewed towards the Refractarie Ministers, shall not onely treasure vp comfort vnto themselues against the day of their death, but shall also make their olde Age the more honourable, and their names memorable amongst all posteritie.

Ergo. *They ought so to do.*

ANSWER.

1. IF by *Mercy*, they meane their reclaiming from Schisme and faction, I grant the whole.

2. But if they meane their *Restoring* againe, they continuing still the same men they are now: then is the Antecedent a foule begging of the Question, and the Argument inconsequent.

3. For, contrariwise it may be concluded. *The House of Parliament, by restoring Schismaticall Ministers, to disquiet the peace of the Church, shall not onely attract guilt and remorse of conscience; but also preiudice their honourable Age, and make their names reproachfull amongst all posteritie.*

VI. REASON.

As Iael was blessed aboue other women dwelling in tents, for driving a nayle into Siseraes head: So should these Parliament Men, be blessed aboue many former, if they vtterly tooke away all the Whore of Romes ornaments yet remayning. &c.

Ergo. *They ought to do so.*

ANSWER.

1. THe instance is altogither different. For *Sisera* was a speciall enemie of the Children of Israel, and of the Church of God, (*Iudg.*4.2.) But the *Ornaments* the Suppliants speake of, are the good Creatures of God, hauing no hurt or ill in them.

2. Neither were the Popish idolatrous Priestes ever *decked with our Ornaments*, neither are they now.

3. Neither were *our Ornaments* ever *worshipped or abused to Idolatrie*, neither are they yet.

4. Neither if they had beene, is it absolutely necessarie to destroy the Substance of them, togither with the abuse: but the abuse is to be abolished, and the true vse restored. The reasons hereof, and cautions to be vsed in this point, I haue layde downe in another place. *Chap.*11. *Lib. de Adiaph.*

5. The Errour is, Ἔλεγχος παρὰ τὸ μὴ ὄντων, ὡς ὄντων. And, παρὰ τὸ ἐνδέχεσθαι.

XVII. ARGVMENT.

TO conclude therefore, whilst ye haue time, and whileſt it is called to day, feare that ye shal never hereafter

hereafter haue the like time and oportunitie that now ye haue: and therefore as Bathsheba *said to her most princely sonne* Lemuell, Open thy mouth for the dumme, and in the cause of all the children of destruction, open thy mouth: iudge righteously, and iudge the afflicted and the poore. Pro. 31.8. 9. *So say I, to all them that by their place may any way do good to the Church of God, and to any afflicted and poore members thereof. Yea, as the said* Queene Bathsheba *saith before*, giue yee strong drinke, to him that is ready to perish, and wine vnto them that haue griefe of heart, that he may drinke, and forget his poverty, and remember his miserie no more, Pro. 31.6.7. *So I doe wish all them that are of any authoritie, or in any place of grace and favour, especially this present high Court of Parliament, to giue a plentiful boll of the strong drinke of their comfortable favour, yea an whole flagon ful of the wine of their grace, that they that are now poore, and haue bin long heavy harted for the* [a] *corruptiõs & ruins of* Syon *& that in the greif of their hearts are ready to perish, may drink so deeply therof*, that they may forget their poverty, and remẽber their misery no more. *Iob said, that* he had not contẽned the iudgmẽt of his servãt, neither of his maide, when they contẽded with him. *Iob.* 31.13. *How much lesse thẽ is the* [b] *iudgment of the ministers of the gospel, yea, of the mother of vs al (the Church of God) yea, of God himself, of Christ Iesus, of the holy Angels, of our selues & our posterity, & finally of king and kingdom (as hath bin shewed) to be neglected? As* Hamã *said of the Iewes* to Ahashuerosh, that they were a people scattered & dis-

a) Beging of the Question. Let the Suppliants looke into themselues and bewaile the *corruptions* they shall see there.

b) Impudent begging the Question.

dispersed among the people in al provinces of his kingdome, having lawes divers from all people, and not observing the Kings lawes, and that therfore it was not for the Kings profite to suffer thē. *Ester.3.8. So I am not ignorant that these ministers of the Gospell, of whom I haue now in these Argumentsmade so often mention, are* [c] *charged as enimies to the state, perturbers of the Church, seditious, schismaticall &c.*

c) And that iustly, if you meane the state of the Church.

But if it were lawfull and free for these men to expostulate with the state touching the former matters, as David *did with the Lords annoynted* Saule, *they might not onely say with* David: Wherefore do ye giue eare to mens words, that say, behold *David* seeketh evill against you? 1. Sam. 24.10. *But they might also plead their innoceney, as* David *doth his, verse.*12. Vnderstand and see, that there is neither evil, nor wickednesse in vs, neither haue wee sinned against you. *But in the meane time, this they may boldly say, that as the former hath bin an old accusation in all ages, even against the best friends of the Church and state, so it is answered by the* D. King *in his* 42. *lecture vpon* Ionas, *pag.*171. *out of* Augustine, *that such accusations are rather by* confiction then by conviction. *And therefore as our most gratious* Queene *of most happie memory* Queene Elizabeth, *before she was* Queene, *in her distresse, in the dayes of* Queene Mary, *wrot with her Diamond in a glasse window at Woodstocke.*

Much suspected by me,
Nothing proved can be.

d) Not so.

Even [d] *so may these men both speake and write, the*

same

same of themselues.

As for such [e] accusers as are alwayes prouoking all men, especially Princes, and Nobles against them, I wish them to take heed of that fearefull curse, wherwith [f] David cursed those children of men before the Lord, that had stirred vp *Saule* against him, and that by that meanes had cast him out from abiding in the inheritance of the Lord, saying go serue other Gods, 1 *Sam* 26. 19. *For my part, I pray that God may giue them a better minde, that so they may rather be the blessed of the Lord.*

e) An vniust calumnie.

f) As if *Dauids* case and the Schismaticall Ministers were the same.

Touching other also that haue beene, or are forward, in [g] silencing, depriving, or otherwise molesting of ministers, for omission of Ceremonies, not obseruing the booke of Common prayer in that strict manner that they doe vrge the same, and for other conformitie, (though in other things they doe and cannot but iustifie them) I am so farre from wishing the least euill vnto them, that I doe heartely praye the Lord (who hath the hearts of all in his handes) to worke such a gratious change in them, that they may by all meanes as much further the worke of God, as by their former dealing they haue [h] hindred the same. That so they may haue all true honor in this life, and bee eternally blessed in the life to come. Finally concerning our most gracious Soueraigne, I haue prayed, I doe pray, and whilest I liue I will pray for him, as Salomon prayed for himselfe, 1. *Kings* 2. 45. Let King Iames be blessed, and let his throne bee stablished before the Lord for ever: yea, so I pray the Lord to blesse him, with our Noble Queene, and all their Royall issue, that their earthly

g) In obeying the Superior Magistrate, & executing Iustice.

h) False.

kingdome being ended, they may haue the heauenly, and there raigne with Chriſt Ieſus the King of Kings for ever, and ever. To this prayer, Let all the people ſay, *Amen.*

Reſolution of the 18. Argument.

The high Court of Parliament is bound ſpeedily to open their mouth for the dumbe, to iudge righteouſly, to iudge the afflicted and the poore, to giue ſtrong wine to him that is ready to periſh; and not to contemne the iudgement of the meaneſt Subiect.

Ergo. *They are bound, ſpeedily to reſtore the Refractarie Miniſters.*

ANSWER.

1. THis Argument is parallel, & the very ſame with the 8. Argument before, and is there anſwered.

2. In one word. I grant the Antecedent, and deny the Conſequence; becauſe the Refractarie Miniſters are not ſuch, as be ſpecified in the Antecedent, as is often declared before.

3. The Errour is, Βλασφημον παρα το ἀληθες ψευδος. Alſo, παρα το ἀνεφικτον.

The

HItherto (Right Reuerend and Honourable) according vnto my weake abilitie, I haue with as much breuity as I could (seeing wordes ought to be numbred vnto so great States) defended the equity of the proceedings against the clamors of these phantastique Plaintifes. Wherein, as I cannot but very much lament this their contentious and wrangling humour. So also (albeit in the eclipse of their charity, they esteeme of vs, that stand in the breach, as of the greatest enemyes they haue) I cannot in like manner, but grieue in my very soule, when I heare them complaine of their Pouerty and want of the benefits of this life, as they do in sundry places of this Supplication: which would God their singularity hindred them not to enioy, as well as we. For (alas) what pleasure can we take to see them depriued thereof? We al beleeue in one Christ according vnto the truth of his Gospell, we do, or should obey one King, our peace is their peace, and our liberty theirs, if they will be content (as they ought) to inioy it: We can afford them roome amongst vs, we enuie them no preferments and places of any good and honourable seruice in the Church, according to their worthinesse and ability to deale therein. And whereas they lay the blame vpon vs, who are their Brethren, to be *alwayes at the Nobles and Princes elbowes* to stirre them vp, and *to prouoke al men against thē*: let them looke into themselues, and acknowledge their owne error, and we assure our selues, vpon the compassionate clemencie & mercifull nature of our soueraigne Lord, that they shalbe graciously and louingly embraced, and that they shall want no manner of thing that is fit for them. Let them be ashamed of their feeding of shales and huskes at other mens trenchers, as they do, without respect, either vnto the necessity of their estate, or to the dignity of their calling: whereas the sincere Ministers of the Gospell (as a learned Man well obserueth) ought to be maintayned, not by popular contributions, but by set stipends or tithes, & that for many reasōs. Aret. in Probl. loc. 142. pag. 426.

1. *That the occasion of marchandizing the word of God might bee auoyded. For otherwise, crafty, vnfaithful and hypocritical Ministers would apply themselues to their affections, whom they supposed would giue them most.* 2. *That Euangelicall liberty of reprehension might still be retained. For otherwise the Ministers, either durst not taxe the vices of their peculiar Benefactors, or, if they did, it would turne to their owne hurt.* 3. *That suspicion of flattery might be eschewed. For either the Ministers would frame themselues to please the wealthier sort, or, in case they did not, wicked and enuious people would iudge it so.* 4. *That the honour, stayednesse and honesty of the Ministers might be preserued. For what ingenuous man would not be ashamed, either to lay open his estate and pouerty to euery base fellow,*

or

for to send forth his seruants, making necessaries for him to doe: 4. That all [illegible] might be preuented from ministers, who otherwise would [illegible] themselues wealthy, but would craftily dissemble their estate. 6. That couetous worldlings might haue no cause to calumniate the Ministers, to haue receiued more then indeed was giuen them. 7. That the poore people might not be preiudiced. For they must either contribute something towards the Ministers releefe, hauing more needs to be releeued themselues, or they must endure shame for staying their hands, when others showed their liberality. 8. That men might not seeke occasions to put away their Ministers, vpon dislike either of their continuall charge in maintayning them, or of the liberty in reprehending their vices. 9. That the ministers might not seeme to be maintayned by wicked and vngodly persons, Idolaters, Heretickes, Atheists, Swaggerers &c. with whom good men ought to haue no communion. 10. That the Ministers might not be burdensome vnto the poore, to Widowes, Pupils, Orphans, Sick, needy &c. whom it were sinne to rob. 11. That prodigall and arrogant men might not, by their large contributions, take occasion of boasting, and excelling themselues aboue others. 12. Because there is no commandement in holy scriptures, that Ministers should be so maintained in all places, and at all times. Let them be ashamed, I say, of such base popular exorbitant dependence, when they may be maintained with their Brethren at home, and feed of the finest of the wheate. Lo the malice, the enuy and spite, which we, whom they terme their Accusers, doe beare vnto them, God beeing witnesse vnto our consciences, that wee wish them all the good that may be.

Reuel. 7. 12.

Amen. Praise, and Glory, and Wisdome, and Thanks, and Honour, and Power, and Might, be vnto our God for euermore. Amen.

FINIS.